

PERIODICAL ABSTRACTS

INTRODUCTION

Interpretation

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"The supremacy of Scripture does not consist in conveying infallible propositional knowledge. Whenever it is treated in that way, its message is inevitably allegorized or re-stated out of existence. Scripture is supreme because it makes us partakers and followers of the only human beings who had rightly grasped the true task of human existence—to live and understand life as it is in each generation in terms of the sovereignty of God" and to be drawn freely to faith in Jesus, the Savior and mediator of our eternal fellowship with God.
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The article surveys the history of the new hermeneutic and examines its effect upon the interpretation of the OT and of the NT. Certain conclusions are then drawn which concern the minister's presentation of the biblical text. (1) The new hermeneutic is useful for keeping clear in the preacher's mind that he had better let God be God and let faith be faith. (2) The American version of the new hermeneutic "tends to widen the grasp and target of faith into the total gifts of God and to make the message shallow by which faith is to be engendered and sustained." On the other hand, contemporary German theology still tends to make faith into sureness, the confidence that a thing is so. (3) The preacher need not be afraid of current biblical studies since the scholars are for the most part engaging in the preacher's task.—J. J. C.

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790. F. DUENSING, "Das Verhältnis von Exegese und Dogmatik in evangelischer Sicht," *UnaSanc* 20 (2-3, '65) 152-159.

The concept and sphere of dogmatics is itself a serious concern of dogmatic work, the most crucial issue of which is the relationship of dogmatics to biblical exegesis. Tension in this relationship stems within evangelical theology from the dual claims: dogmatics is the prime theology, and to Scripture is ascribed a singular place. Scripture, regarded by the Reformers as the source of the life-giving word of God, is the *verbum externum* through which the Holy Spirit overcomes unbelief and builds the Church, but also governs and corrects the Church.

Against the current tendency to interpret Luther and the Reformation solely under the category of exegesis, it is argued that its exegesis—neglected in Scholasticism—was controlled by a vision of the “core of Scripture.” This dogmatically conceived “core” was a somewhat limited Christology deepened by the doctrine of justification. To the circle formed by exegesis and dogmatics was added a third element, i.e., “contemporary experience.”

K. Barth, who has given the most conclusive answer to the relationship of dogmatics and exegesis, takes insufficient account of the historicocritical approach to the Bible in which the dogmatic horizon of exposition (God’s word for God’s people) loses its absoluteness. Dogmatics and critical exegesis became estranged and travelled on two separate paths. In the search for a single horizon from which properly to conceive the whole biblical message, existential categories are less satisfactory than that of “God’s history with man.”

Dogmatics is motivated by exegesis and is willing to be corrected by it, for—as Barth says—dogmatics is not the “truth of revelation,” but is directed toward its truth. The truth of revelation is the living God Himself in person. —H. H. O.

791. M. H. FRANZMANN, “The Hermeneutical Dilemma: Dualism in the Interpretation of Holy Scripture,” *ConcTheolMon* 36 (8, '65) 502-533.

K. Frör, *Biblische Hermeneutik* (1961), is taken as the best basis for a hermeneutical study. The problem of historicism is first treated, then the question of how one may overcome dualism in biblical interpretation. The “dualism” referred to lies in the cleavage between the historical understanding of the text and a genuinely theological or religious understanding and appropriation of it.

This difficulty may be solved in the following manner. God’s creative action does not occur *per se*—at least for the people of God. The decisive aspect of God’s creative action in history is the Word of God which precedes and announces His action, accompanies and interprets it and also follows and recalls His past action. “The creative action of God in history may not be ‘objectively distinguished’ by men, not even by ‘religious geniuses.’” But God has objectively distinguished His creative action in history by His Word, the prophetic and

apostolic Word. Now, faith is pure relatedness to the Word which is the most objective fact in history. Faith is not a vague subjective something in man, not merely an intuitive grasp of an otherwise elusive reality; faith is simply radical openness for the great objective reality of the Word of God, a being-determined by the Word which is the essential history of the world. Only the believer can, in the last analysis, be an 'objective' historian, for he alone is open to the objective reality of history, the Word of the Lord of the future. The final part of the article discusses the dangers of Docetism, i.e., a flight from history, schematism and intellectualism.—J. J. C.

792. P. GRELOT, "Exégèse, théologie et pastorale," *NouvRevThéol* 88 (1, '66) 3-12; (2, '66) 132-148.

The life of the Church demands solidarity of exegesis, theology and pastoral practice. These three are difficult to unite, not only because some people are poorly trained, but also because the tendency toward specialization prevents exegetes, theologians and pastors from communicating. Diversity of aims and methods separates them: biblical criticism is a positive science without a priori conclusions, whereas theology's reflections are based on Scripture and ecclesiastical traditions. The younger generation particularly reacts against careful investigations of a theology removed from vital problems with a kind of anti-intellectualism. But the pastors also cannot see how to instruct the faithful in Scripture. Solution of the tensions must be based on study of the origin of specialization—the rise of scholastic theology and of the Renaissance critical study of the Bible.

The conflicts between exegesis, theology and pastoral theology arise from a false and divisive perspective. All three must be related to the theology of the word of God. Then exegesis would beget true biblical theology; dogmatic theology would systematically present to modern man the word possessed by the contemporary Church; pastoral theology would relate its every problem to the communication of this same word in actual circumstances. The difficulties of synthesis are real, but *aggiornamento* requires that theory be elaborated and the seminary courses be organized around this theology of the word.—R. B. C.

793. U. HORST, "Exegese und Fundamentaltheologie. Kritische Anmerkungen zu einigen 'Quaestiones Theologiae Fundamentalis,'" *MünchTheolZeit* 16 (3-4, '65) 179-199.

The reading of F. A. Sullivan's *De Ecclesia I. Quaestiones Theologiae Fundamentalis* (1963) is the occasion for a fresh study of the relation between exegesis and fundamental theology considered under the following aspects: the Son of Man and the Church, Jesus' mission to Israel, Jesus and His Church, Peter's role in the Church, the hierarchical structure of the Church.

794. G. E. LADD, "History and Theology in Biblical Exegesis," *Interpretation* 20 (1, '66) 54-64.

Biblical exegetes differ in their understanding of the method to be used in interpreting biblical texts. Every school of interpretation within the Church is faced by the word of God in history whether this concept be interpreted fundamentalistically, idealistically, existentially or theologically. The central problem is the relationship between history and theology.

Several solutions have been offered. The fundamentalist solution loses history in a verbally dictated Bible. The old liberal approach loses theology in history. It accepts the humanistic understanding of history which stems from the *Aufklärung* and finds a very diluted form of the word of God in a residuum of critically established history: the "historical Jesus." The grounding of faith on historically verifiable facts is still seen in E. Stauffer and J. Jeremias.

A third solution separates theology from history. It employs the same concept of history—that which is established by the scientific historicocritical method—but finds the basis for faith not in the secure facts of history but in the kerygma (Bultmann). However, the so-called post-Bultmannians are turning back to history to provide a basis for faith. A final solution is that of *Heilsgeschichte* (Cullmann) or theologically interpreted history which makes room for God's acts in past historical events and sees the interpreting word as an essential part of the event itself. Cullmann insists that the modern rejection of *Heilsgeschichte* is not due to a modern world view or to a scientific understanding of nature but to the scandal of revelation occurring in history; but this is a scandal that is intrinsic to Christian faith.—G. E. L. (Author).

795. A. C. MOORE, "Ernst Fuchs: A Poetic Approach to New Testament Hermeneutic," *RelLife* 35 (1, '65-'66) 106-121.

Based primarily, but not exclusively, on Fuchs' recent volume, *Studies of the Historical Jesus* (1964), the article sympathetically analyzes E. Fuchs of Marburg as a man, as a follower of Bultmann, as an interpreter of Jesus and as a proponent of the new hermeneutic.

While following Bultmann in emphasizing existential faith, Fuchs differs from him by giving primary attention to the word of Jesus rather than to the word proclaimed by the early Church. Jesus "appeals to his actions to reveal the will of God and he appeals to God to justify his actions, using a parable drawn from his own conduct. He affirms the will of God, as though he himself were standing in God's place." We affirm Jesus' Resurrection when we repeat His decision "to appeal directly and freely to God." Fuchs' conviction that we should follow Jesus in this way rests on his insistence, contrary to Bultmann, that language itself is an event. Because this is so, our purpose is not simply to exegete the NT text in a formal way, but to be changed by it. "The text is meant to interpret us, address us, and demythologize us in terms of this life."

Fuchs' personal, intuitive, poetic approach is inspiring. "We might even

say that Fuchs himself is a language-event!" At the same time one may ask whether Fuchs is really saying anything new by insisting that we should love one another and that the purpose of every text is to work some change in the interpreter. Moreover, in following the later Heidegger by making language itself "the house of being," Fuchs introduces categories so subtle and elusive that most other scholars find it next to impossible to build upon his results.—I. W. B.

796. M. SABBE, "De historische zin van de Bijbel" [The Meaning of History in the Bible], *CollBrugGand* 11 (1, '65) 116-133.

No new theories are set forth concerning this perennial problem, but some hints are given for reading the Scriptures with profit. The well-known distinction between *Geschichte* and *Historie* is explained and applied to various literary genres and in particular to the problem of the historical Jesus.—W. B.

797. H. SCHLIER, "¿Qué implica la interpretación de la Escritura?" *SelecTeol* 4 (15, '65) 259-266.

The process of interpreting Scripture is developed in three stages: divine revelation; oral tradition and Scripture; exegesis proper. The article digested in these pages was entitled "Was heisst Auslegung der Heiligen Schrift?" *Wort und Wahrheit* 19 (1964) 504-523.

798. H. J. VALLA, "Leer la Biblia con toda la Biblia," *Didascalia* 18 (8, '65) 449-452.

The proper understanding of any scriptural passage demands a knowledge of many factors, e.g., the context, the literary genre, the cultural milieu, the great biblical themes and especially the unity that binds together the OT and the NT.

799. G. Voss, "Unvereinbare Vielfalt schon am Anfang? Worum es bei der Frage nach dem Verhältnis von Exegese und Dogmatik geht," *UnaSanc* 20 (2-3, '65) 101-107.

Exegesis and dogma are intimately related, and the relation is explained in various ways by K. Rahner, K. Barth and R. Bultmann. There is, moreover, a crucial problem within exegesis itself, as shown by E. Käsemann's thesis which maintains that from the beginning there was a multiplicity of confessions that are incorporated in the canon. This position, however, raises several questions, e.g., whether or not the individual's pre-understanding does not become the ultimate norm for judging which of the confessions is to be accepted.—J. J. C.

Myth, Form-criticism

800. A. DULLES, "Symbol, Myth, and the Biblical Revelation," *TheolStud* 27 (1, '66) 1-26.

A Christian approaching the revealed Word of God must grapple with symbolic and mythic forms of expression. A symbol, unlike a sign, evokes a re-

sponse from the whole man and so constitutes a powerful part of the Bible message. But we often meet difficulty in distinguishing symbolic events and the use of symbolic language in speaking of historic events. For example, the historic contents of the midrashic Infancy Narratives have been contested in recent years.

Myth can be partially described as a symbolic narrative concerning supernatural persons influencing the community and evoking a ritual response from the community. While rationalism sees myth as a primitive thought pattern, modern psychology and religious thought evaluate it as a permanent form pointing to deeper human meanings and values.

Though *no a priori* reasons can exclude myth from the Bible, the OT is, in fact, primarily historical with mythic elements utilized by the authors. The ancient myths themselves are transcended. In the NT, the polemics against myth in the Pastorals and 2 Peter seem to indicate that the gospel and myth were being confused. Strauss, the *religionsgeschichtliche* school and Bultmann all interpret the NT as thoroughly mythical in content, but Gnostic and Hellenistic evidence does not support these contentions. The core of the NT contains the demanding *fact* of God's intervention in history.

Scripture uses symbolic and mythic forms to communicate to men. To achieve this purpose even the early Church modified these symbols (e.g., the replacing of the Gospel title "Son of Man" with the title "Lord" for the sake of the Gentile world). The history of the Church abounds with bold secondary symbols, which must always, however, be justified by an appeal to the Church's origins in Scripture. Adaptation in myth and symbol for the contemporary proclamation of the Gospel message, after the example of the early Church, must be controlled by the primary modes of expression found in Scripture.—A. J. S.

801. J. G. GIBBS, "Rudolf Bultmann and his Successors," *ScotJournTheol* 18 (4, '65) 396-410.

Bultmann specialized in two separate disciplines which he united in a unique fashion—historiocritical research and existential hermeneutic of the NT. Three major problems stand out in his thought—method, Christology and the relation between kerygma and history. These problems are examined, and the reasons are pointed out which led his pupils to be dissatisfied with his answers. The distinctive contributions of his successors, e.g., G. Bornkamm, H. Conzelmann, G. Ebeling, E. Fuchs, E. Käsemann and J. M. Robinson, are then presented and appraised. If "Bultmann is in danger of absolutising a non-historical kerygma, the successors of Bultmann may do well to guard against both that mistake, and the opposite one of seeking a non-kerygmatic 'minimal core of factuality', and work instead to elucidate the organic unity of history and kerygma."—J. J. C.

802. S. N. GUNDRY, "A Critique of the Fundamental Assumption of Form Criticism (Part One)," *BibSac* 123 (489, 66) 32-39.

This critical method postulates a creative community that is lacking in biographical interest and yet creates a tradition about Jesus to meet its own needs. Such a basic assumption, however, is false since the presence of eyewitnesses and their testimony in the Gospels militate against the idea of a creative community, and the early Church was eager to preserve the accuracy of the tradition.
—J. J. C.

803. J. HÉLÉWA DE LA CROIX, "Was ist Formgeschichte?" *EphCarm* 16 (2, '65) 371-383.

A book with that title, published by K. Koch in 1964, is summarized, and certain points are examined in the light of papal teaching. [The article is in French].

804. G. HIERZENBERGER, "Zum Problem der Entmythologisierung," *BibLiturg* 39 (1, '66) 30-35.

The preacher may be stimulated to profitable study of his scriptural text by a consideration of Bultmann's attempt to make the Bible meaningful for modern man, an attempt which has its good points but also its serious defects, e.g., in its philosophical approach.

805. J. M. ROBINSON, "Interpretation in Contemporary Theology. VIII. The Pre-history of Demythologization," *Interpretation* 20 (1, '66) 65-77.

H. Jonas' monograph, *Augustin und das paulinische Freiheitsproblem; Eine philosophische Studie zum pelagianischen Streit* (1930; revised and enlarged, 1965) is originally the turning point in the development that leads from the first introduction of the concept of myth into biblical scholarship during the nineteenth century down to Bultmann's demythologization program. As C. Hartlich and W. Sachs point out, from the nineteenth-century background emerged the concept of myth which led to the hermeneutical problem. But the application of the concept of myth to the Bible in the nineteenth century was largely negative.

In 1941 Bultmann grounded the problem of myth in a philosophy of language and used the term "demythologizing." Jonas had already supplied both aspects in his Appendix, "The Hermeneutical Structure of Dogma." Thus the derivation of demythologization has been a factor in the public history of research since 1930. For Bultmann himself, the demythologization of Gnosticism produced an enrichment of historical knowledge.

In his study of Gnosticism, Jonas sensed that translation into Heideggerian categories affects the content and is not simply a formal procedure. Later Jonas acknowledged the nonuniversality of Heidegger's terminology as well as the limited validity of mythological language. Heideggerian categories are

suited to the understanding of man, but with respect to understanding God one must use symbolic speech. When we speak of "the healing of the soul from the blemish of sin," phenomenology ceases to have a say; and with it the verifiable concepts of existentialist knowledge; and thus: de-mythologizing!" Jonas has employed his method in his "Philosophical Meditation on Paul, Romans 7" (Bultmann *Festschrift*, 1964). And thus Jonas "has entered in upon the inheritance of the work of his youth."—P. J. C.

806. W. O. WALKER, "Demythologizing and Christology," *RelLife* 35 (1, '65-'66) 67-80.

S. Ogden in his book, *Christ Without Myth* (1961), criticized Bultmann for not carrying through his program of demythologizing consistently. According to Ogden, Bultmann rightly maintains that authentic existence which springs from Christian faith is an ontological possibility for all men, but he is inconsistent in claiming that this possibility can be realized only by confrontation with a particular historical event, namely the kerygma of the early Church. This criticism is a legitimate advance, and in general Ogden's position is correct, but his further formulation, offered as a correction of Bultmann, is to be rejected. Ogden errs when he maintains that the event of Jesus is decisive for authentic existence but not necessary to it. "Neither Bultmann nor Ogden is able to reconcile the original demand for a demythologizing and existentialist interpretation with the insistence upon the centrality of Jesus to Christian faith."

Going beyond both Ogden and Bultmann, F. Buri rightly seeks to demythologize and to "dekerygmatize" the NT. This means (1) that the NT is truly interpreted only when it opens the possibility of authentic existence to modern man without benefit of any mythology. The Church must recognize its message even when proclaimed in non-religious terms by non-Christian people outside the Church. It also means (2) that Christian faith is tied to no historical event except the givenness of any specific moment which in its turn is to be received in faith as a gift from God.—I. W. B.

Bultmann, cf. § 10-1039.

Inspiration, Inerrancy

807. L. ALONSO SCHÖKEL, "El proceso de la inspiración: Hablar y escribir," *Biblica* 46 (3, '65) 269-286.

In most modern discussions of inspiration the charism is considered only in so far as it touches upon the process of writing. Yet critical and historical studies of the sacred text have deprived the concepts underlying the current terminology of much of its original meaning: the process which produced the text as we have it is obviously more complex and extended than that envisaged when this terminology was forged. Recent studies, especially those of P. Benoit and P. Grelot, have attempted to integrate our deeper understanding of this

process with the traditional view. The problem lies in an analysis of the act of composition: that act by which an event, a person or a thing takes on existence as a word. Composing may be accomplished through speech or writing, depending upon the culture of the author and the type of literature he intends to produce. Any given text may have involved both processes and may not be the work of only one man. Inspiration must affect all of the composition of a work and must be operative in all those activities which contribute to the structured complex of words which makes the text.—F. M.

808. J. BLENKINSOPP, "Rethinking Biblical Inspiration," *ClerRev* 51 (1, '66) 40-46.

A new concept of inspiration is gained from K. Rahner's idea of the Church as producing the Bible, explained in his *Inspiration and the Bible* (1961), and from J. L. McKenzie's stress on the social character of inspiration [cf. § 7-32].

809. J. BLENKINSOPP, "Rethinking Biblical Inerrancy," *ClerRev* 51 (2, '66) 130-135.

The development in Catholic teaching on scriptural inerrancy is traced through Pius XII's instruction regarding literary genres, the statements of Vatican II and the recent theory proposed by N. Lohfink [cf. § 9-35] which some have hailed as a genuine breakthrough, others as an alarming innovation.

810. *BullEvangTheolSoc* 9 (1, '66) contains the following papers on "Biblical Inerrancy Today" which were read at a panel discussion, held under the chairmanship of J. F. Walvoord, at the annual meeting of the Evangelical Theological Society, Dec. 28, 1965.

R. L. HARRIS, "The Basis for our Belief in Inerrancy," 13-18.

R. L. SAUCY, "Difficulties with Inerrancy," 19-22.

S. W. PAIN, "Maintaining the Witness to Inerrancy," 23-30.

811. M. LACE, "The Intrinsic Criterion of Divine Authorship," *DownRev* 84 (274, '66) 31-46.

The customary explanations of inspiration, which are presented as interpretations of Trent and Vatican I, do not prove satisfactory. In the sources of revelation there does not seem to be anything which forces us to say that inspiration is either something unique in the biblical writer or is a criterion of divine authorship. It is suggested that the word "inspire," when applied to the Scriptures, simply means "having God for author," and when applied to the sacred author, simply means "acting as God's mouthpiece." In neither case is the term "inspiration" intended to explain the divine authorship; it is merely an alternative way of referring to the fact.—J. J. C.

812. A. C. PIEPKORN, "What Does 'Inerrancy' Mean?" *ConcTheolMon* 36 (8, '65) 577-593.

"Inerrancy" does not correspond to any vocable in the Bible, and the term is so unsatisfactory that it would be well to discontinue using it. In contexts where we should normally make a statement on this matter, "we should instead affirm positively that the Sacred Scriptures have the Holy Spirit as their principal Author, that they are the Word of God, and that they are true and dependable."

813. R. PREUS, "Notes on the Inerrancy of Scripture," *BullEvangTheolSoc* 8 (4, '65) 127-138.

In calling the Scriptures inerrant we recognize in them as words taught by the Holy Spirit that quality which makes them overwhelmingly reliable witnesses to the words and deeds of the God who has, in His inspired spokesmen and in His incarnate Son, disclosed Himself to men for their salvation. The basis of this dogma is then clarified and its implications are set forth in detail.
—J. J. C.

Revelation

814. VATICAN II, "Constitution dogmatique sur la révélation divine," *Nouv RevThéol* 88 (2, '66) 170-188.

The Latin text and a French translation of the document are printed on facing pages.

815. ANON., "The Dogmatic Constitution on Revelation 'Dei verbum' (De Divina Revelatione)," *HerdCorr* 3 (2, '66) 40-44.

In the account of the history of the decree and the summary of its contents, the sections on Scripture in the Church, last-minute changes and the inerrancy of Scripture are of special interest.

816. I. DE LA POTTERIE, "La vérité de la Sainte Écriture et l'Histoire du salut d'après la Constitution dogmatique 'Dei Verbum,'" *NouvRevThéol* 88 (2, '66) 149-169.

The problem of the inerrancy or of the truth of Scripture has as yet not received a fully satisfactory solution. But the Constitution *Dei Verbum* now gives us a very valuable theological principle which indicates the direction in which such solution is to be sought.

(1) The article first reviews the attempts at a solution prior to the Council (limiting inerrancy to matters of faith and morals, recourse to literary genres). (2) The council's text represents very real progress. It speaks positively of the truth of Scripture. This truth is always situated in the order of salvation. By this precision the text does not introduce, as formerly, a material limitation but a formal specification: the truth present in Scripture must always be

judged from the point of view of the revelation of God's salvific plan. We must distinguish saving truth and historical truth: from the point of view of history there can be in the Bible some inexactitude; but the Bible cannot contain an error in that which it tells us concerning our salvation. This was already the solution of St. Thomas (*De Veritate*, 12, 2).

(3) The Council employs a concept of truth which is not that of the Greeks (for whom the true = the real), but that of the Bible and of Christian tradition: the truth is the revelation of God's plan, the Christian faith. The truth of the sacred writings guaranteed by inspiration is this truth of revelation. (4) Some applications in the realm of exegesis show that the lack of historical exactitude in the details of a biblical narrative does not at all impair their truth in the order of salvation. This solution rediscovers the profound insight of the Fathers who always sought in biblical history its true meaning: that is its "truth."—I. dlP. (Author).

817. P. GRELOT, "La Constitution sur la Révélation. I. La préparation d'un schéma conciliaire," *Études* 324 (1, '66) 99-113.

An account is given of the deliberations and various steps which led up to the final draft of Vatican II's document on revelation.

818. P. GRELOT, "La Constitution sur la Révélation. II. Contenu et portée du texte conciliaire," *Études* 324 (2, '66) 233-246.

In the commentary on the chapters of the Constitution, it is noted that the relation of Scripture to tradition is presented in a more modern way and in certain places one can detect the influence of Newman's and Blondel's thought.

819. N. H., "Volk unter dem Wort. Zur Dogmatischen Konstitution über die göttliche Offenbarung," *BibLiturg* 39 (1, '66) 26-29.

The dogmatic constitution on revelation adopted by Vatican II is briefly explained.

820. J. HUERGO FERNÁNDEZ, "En torno a la idea de revelación," *CultBib* 22 (204, '65) 259-261.

In revelation God speaks to us through man, and consequently we must understand the mentality and literary style of the inspired writer in order to understand what is revealed.

821. R. LATOURELLE, "La Révélation et sa transmission selon la Constitution 'Dei verbum,'" *Gregorianum* 47 (1, '66) 5-40.

The Vatican Council's document on revelation is commented upon paragraph by paragraph. At the end a summary of conclusions describes various aspects of the Constitution: it provides the basis for a dogmatic treatise on revelation; the plan of the writing is clear and well ordered; the presentation is not

polemical; the tone is profoundly religious; the text is conceived and composed in a Trinitarian perspective; the frequent references to the divine Persons give the ensemble a personalist outlook; the document is Christocentric; it gives the proper importance to the Church.—J. J. C.

822. N. LOHFINK, "Die Wahrheit der Bibel und die Geschichtlichkeit der Evangelien. Erste Randglossen zur dogmatischen Konstitution *Dei Verbum* (über die göttliche Offenbarung)—verkündet am 18. November 1965," *Orientierung* 29 (Nov. 30, '65) 254-256.

Dei Verbum marks a departure from the counterrationalism viewpoint of Vatican I. The most important chapters are the first (on Revelation) and the sixth (on the Role of Sacred Scripture in the Everyday Life of the Church). This Constitution is the highpoint of Vatican II. Final debates in its regard hinged on the Scripture-tradition relationship, the truth of the Bible, and the historicity of the Gospels. The truth of the Bible has now been attached, not to the biblical writers, but to the books, and reference is made to *auctores inspirati* rather than to *auctor inspiratus*. The Council takes up a "minimal position" and leaves the rest to theological discussion. Though the verb *docere* is used, this was only after several alterations, and the verb does not favor any particular theory of inspiration. The positive emphasis, viz., on truth (rather than on inerrancy) is specifically related to the plan of salvation, and the phrase *sine ullo errore* was reduced to *sine errore* after the important intervention of Cardinal König on Oct. 2, 1964, in which he set forth a formidable list of historical errors in the Bible which, however, have nothing to do with its promotion of man's salvation.

Dei Verbum has settled practically nothing in the realm of what has been termed inerrancy, but has merely given a better orientation to the questions involved. As far as Gospel truth is concerned, the mixed commission was able to moderate extreme positions worked into the first (rejected) draft. Investigation of tradition history and literary forms in the Gospels is left up to exegesis and the directives given in the Biblical Commission's Instruction of April 21, 1964. In general, while *Dei Verbum* cannot be regarded in any sense as revolutionary, its treatment of truth has good features, and it is extremely important to understand its lengthy and complicated development if one is to interpret it correctly.—I. H.

823. M. THURIAN, "Un acte oecuménique du Concile: le vote de la Constitution dogmatique sur la révélation," *VerbCaro* 19 (76, '65) 6-10.

With its statement on Scripture and tradition, the Vatican Council took a decisive step forward in ecumenism, and in several critical places the wording of the document resembles that of the report which the World Council of Churches at its 1963 Montreal meeting adopted on the relation of Scripture to tradition.

Revelation, cf. § 10-1095.

824. P. ASVELD, "Écriture et Tradition. A propos de livres récents," *EphTheol Lov* 41 (3, '65) 491-529.

The books examined in the survey are Y. M.-J. Congar, *La Tradition et les Traditions II. Essai Théologique* (1963); J. R. Geiselmann, *Die Heilige Schrift und die Tradition* (1962) and *Schrift und Tradition* (1962); J. Beumer, *Die mündliche Überlieferung als Glaubensquelle* (1962).

825. B. J. DUFFY, "Tradition. Yves Congar Speaks," *Dominicana* 50 (4, '65) 342-349.

A presentation without critical evaluation of Congar's thought on tradition and its relation to Scripture.

826. C. LARNICOL, "Continuité de l'enseignement du Magistère: La Tradition," *AmiCler* 76 (Jan. 20, '66) 33-37.

Tradition is an integral part of the Church, and the Holy Spirit guarantees this tradition will continue and remain faithful to itself and to its origins. Progress in the tradition of the Church has its living source in the same Spirit of Truth who guides the Church toward all truth. But this mysterious action of the Holy Spirit takes place in concrete circumstances of time and place. Consequently apparent contradictions and difficulties in reconciling the present Church teaching with the traditional teaching of the past are to be resolved by a more profound study of all the factors involved. On the other hand, diversity of opinions in the Church should cause no scandal, because this diversity comes, not from the Church itself, but from its various members.—J. J. C.

827. E. LOHSE, "Deus dixit. Wort Gottes im Zeugnis des Alten und Neuen Testamentes," *EvangTheol* 25 (10, '65) 567-586.

Revelation, "Deus dixit," although it comprehends both words and deeds and is qualified as "creating and redeeming," is still not a real self-communication of God. It is rather a conversation: God addresses us, calling for faith and conversion. The "Word of God" has three distinct meanings. First of all, Jesus Christ is recognized by the community as the "one Word of God." Then also the "Church-established preaching," which is handed down to us in the canon of the Bible, is called the "word of God." Thirdly, the term embraces also Christian preaching which is a witness in the Spirit and which does not only recall the memory of the past revelation but through it God's words and deeds are made present as grace and judgment addressing man in his present historical situation.

The Christian community is divinely endowed with the gift of discernment to recognize in the human preaching the voice of the true Shepherd. It remains unexplained how the word of God, which arrives to us through men, is not reduced by this mediation to the level of merely human words but rather

becomes truly historical, present in time and space. This is true obviously in regard to the humanity of Christ, but it is applicable to the Bible and to the Christian witness only inasmuch as both are ontologically (we could perhaps say sacramentally) included in the mystery of the Incarnation.—C. H. H.

Scripture and Tradition, cf. § 10-1095.

Texts

828. K. ALAND, "Bemerkungen zu Probeseiten einer grossen kritischen Ausgabe des Neuen Testaments," *NTStud* 12 (2, '66) 176-185.

In preparing the volume on Luke for the *Oxford Critical Edition of the Greek New Testament*, M. M. Parvis and G. G. Willis sent specimen pages of Lk 20:1-6 to various scholars, asking for comments. The present essay finds the specimen defective in many points: the listing of the MSS is inexact; only a small number of lectionaries have been listed; the Fathers are often cited from Migne where other critical editions are available; the critical apparatus is defective; few of the recently discovered minuscules are used; the method of choosing the witnesses to be cited could be improved. Finally, the decision to base the work on the Textus Receptus will have unfortunate consequences. The paper concludes: "Dixi et salvavi animam meam."—J. J. C.

829. K. W. CLARK, "The Theological Relevance of Textual Variation in Current Criticism of the Greek New Testament," *JournBibLit* 85 (1, '66) 1-16.

No one should think that Christian doctrine is unaffected by textual emendation. Every "spurious" variant is fully authentic in the history of Christian thought and thus important to Church and believer alike. The earliest intentional changes in Mark are recorded in Matthew, e.g., the definition of adultery in Mk 10:11 was revised in Mt 19:9. Marcion's revisions show less restraint and caution than Origen's, while Tatian's interpretation of Mt 17:26 suggests a different theological conception of the relation of a Christian to a state official. Furthermore, a comparison of P⁷⁵ and P⁶⁶ yields more than 100 important differences, all forming a cumulative exegetical mood. Though P⁷⁵ tends to support our current critical text, it nevertheless vividly portrays a fluid state of the text about A.D. 200. Such scribal freedom suggests that we may be pursuing the retreating mirage of the "original text."

Even today new translations are alleged to have theological bias. In the Catholic edition of the RSV, the *pericope adulterae* of John and the ending of Mark have been restored. Otherwise what little the edition has altered from the RSV text is chiefly scholarly gain. Theological tendencies, however, are manifest more in the "explanatory notes" than in the textual analyses.

Finally, the International Greek New Testament Project, which has collated 300 MSS of Luke, has some 25,000 variants of which 2 per cent represent substantial changes. When a variant is studied in its full context, the theological importance is evident especially in Lk 1, 2 and 9. Certain conclusions may be

drawn from this survey. First, great progress has been achieved in recovering an early form of text, but it may be doubted that there is evidence of one original text to be recovered. Secondly, instead of studying only individual readings in isolation, it is well to study also a full episode and to observe the fluidity and play of the witnesses. Lastly, the textual critic should be in addition a historian and theologian, and the alliance of these three fields of scholarship will profit each one.—J. W. H.

830. J. DUPLACY, "Histoire des manuscrits et histoire du texte du N.T.," *NTStud* 12 (2, '66) 124-139.

The history of MSS and the history of the NT text for the past 450 years are surveyed. The essay concludes that there is great need of treating the sources integrally and of knowing their history. This task will be done gradually by specialists and by institutions. Meanwhile the ordinary apparatus should provide adequate data and not merely hypotheses of an editor. However incomplete our documentation today, it is less so than that of the editors of the texts we are using. The individual scholar can have the leisure and advantage of studying each variation of a text which interests him. Editors often must base their choice on generally accepted views of the value of this or that type of text. We, however, can allow ourselves to be "eclectic," basing our choice on the history of the text of each passage as shown by the documents and as restored by internal criticism.—J. J. C.

831. G. D. Fee, "The Corrections of Papyrus Bodmer II and Early Textual Transmission," *NovTest* 7 (4, '65) 247-257.

P⁶⁶ has had little attention recently, but while it perhaps has nothing to contribute to the ancestry of text types, it does illumine early textual transmission, especially one type to be found just after the period in which the overwhelming majority of readings was created. Attention should be given to the corrections. Many of them have been made at a later date than the original but by the same hand using other texts as guides. (1) P⁶⁶ has about 440 corrections which can be divided into 4 categories: (a) additions or deletions of letters, groups of letters, or words in which no alternative reading is probably involved (260 instances); (b) singular readings which P^{66*} shares with one later MS (98 instances); (c) singular readings which P^{66c} shares with one later MS (9 instances); (d) variants which P^{66*} and P^{66c} have in common with one or more of the major MSS (75 instances).

(2) The scribe was quite careless and many of the readings in (a) can be dismissed in this way. But the evidence of (c) and (d) shows that the scribe had access to another MS (or MSS) and that he changed his text accordingly. (3) The following MSS agree with P^{66*} and P^{66c} respectively as follows: D 39, 27; Aleph 32, 41; W 28, 41; B 31, 43; the Byzantine MSS and the Textus Receptus 27, 46; P⁷⁵ 20, 40. One principle the scribe used was to smooth out the Greek. Thus, using F. Kenyon's reasoning, this is a "Byzantine" copyist at work.—D. C. Z.

832. T. GAUMER, "An Examination of Some Western Textual Variants adopted in the Greek Text of the New English Bible," *BibTrans* 16 (4, '65) 184-189.

Though the external support of Western readings may have been less decisive in the ambitious construction of the eclectic NEB text than the internal factors of stylistic and contextual probabilities, the preponderance of Western readings which results from an excessively subjective reliance on internal factors is as notable as it is generally unsatisfactory. Some 26 adopted variants have Western support, while another 16 are considered worthy of footnote mention. Only 6 of the 26 are supported by most standard Greek NT texts, and 4 of these are among the "Western non-interpolations" of Westcott-Hort.

Precarious and highly subjective assumptions have led the translators to read *Iōnathas* in Acts 4:6, to add *pistos ē* in 1 Tim 5:16, to delete *tou theou* from Acts 18:26, and to omit Lk 22:19b-20—all against strong MSS support. Other Western variants (omission of *logous* in Lk 9:26, of *epanō* in Mk 14:5, etc.), where external support is weak, might better have been consigned to the footnotes. Finally, such rash substitutions as *Lebbaios* in Mt 10:3, and the rejection of phrases in Mk 14:39 and Lk 24:26, are prompted by a not infrequent temptation to suspect harmonization from parallel passages.

It is doubtful that the NEB improves upon the current, standard texts, because overemphasis on internal evidence has led to the virtual neglect, in some places, of the external. The weight of internal evidence must be measured by a system of checks and balances to prevent either extreme of rigid artificiality or unrestricted supposition. The NEB version tends toward the latter.—J. W. H.

833. C. M. MARTINI, "Bollettino di critica testuale," *Biblica* 46 (3, '65) 365-377.

Six titles dealing with textual criticism are summarized and evaluated.

834. H. K. MOULTON, "The Present State of New Testament Textual Criticism," *BibTrans* 16 (4, '65) 193-198.

Notable among recent contributions to textual criticism are the volumes of B. Metzger, K. Aland's *Synopsis* (the best yet produced), and A. Wikgren's studies in Greek NT lectionaries. The research at Münster on the Greek MSS is monumental.

The second edition (1958) of the British and Foreign Bible Society's NT incorporates G. Kilpatrick's apparatus, a marvel of compressed relevance. Simultaneously in production was its *Translators' Translation* (seven fascicles already in print), but plans for a third edition based on Kilpatrick's text have been dropped; it is now hoped that he will print his interesting, if controversial, text privately. Criticisms have been mainly three. (1) There is too rigid a reliance on word order, supported by slight MSS evidence; (2) It is too dependent on the early versions as against the great uncials, and it has surprising returns to the Syrian text. (Kilpatrick's justification of this in a *Festschrift* for Josef Schmid has not so far proved convincing to many.) (3) The eclectic choice of reading

has consigned the normal rules of MSS evidence to a very secondary place; Metzger quotes a dozen samples which have "the most meagre external support."

The American Bible Society is the prime mover in a joint effort with several Societies to prepare a Greek NT. The committee of B. Metzger, K. Aland, M. Black, and A. Wikgren intends to produce an apparatus which gives fuller evidence for readings affecting translation and rates them in order of certainty. The apparatus will also indicate paragraphing and punctuation variations in five major Greek editions and ten translations into English, French, and German. Finally, the published Greek text underlying the NEB includes a useful appendix that explains selected readings.

All this adds up to nothing revolutionary; we have discovered no infallible method of reaching the *ipsissima verba* of the Gospels and Epistles. But investigation and study continue at a lively pace as the textual critic takes "his peculiar—no, his special—place in the never-ending process of keeping God's Word in living contact with God's people."—J. W. H.

Text, cf. §§ 10-894; 10-930.

Versions

835. ANON., "Ecumenical Bible Project for S. America," *HerdCorr* 3 (2, '66) 38-39.

Through the initiative of Prior R. Schutz of Taizé, a group of Spanish and Latin American bishops and theologians, working with a monk of Taizé, sought a Spanish NT version which would be acceptable to both Protestants and Catholics and finally decided to work with scholars who have been preparing a new version since 1963. This joint enterprise "would seem to be the first instance of an entirely new translation being made jointly by Catholic and Protestant scholars."

836. E. F. F. BISHOP, "'He took a loaf,'" *BibTrans* 17 (1, '66) 41-43.

The NT has almost 100 occurrences of *artos* and *artoi*, and in some 40 instances the plural should be invariably rendered "loaves," chiefly in the accounts of the Feeding of the Multitude. The singular *artos* should in some circumstances be translated "loaf," a rendering approved by some well-known scholars and found in the RV margin.—J. J. C.

837. H. BRUPPACHER, "Kleine Beiträge zu einer kommenden Revision der Zürcher Bibel. III," *KirchReformSchweiz* 122 (Mar. 3, '66) 72-73. [Cf. § 10-444.]

The NT changes concern Mk 6:22a; Acts 7:56; 8:7; Gal 4:13; Eph 5:15; Phil 2:2.

838. H. DENNETT, "The Need for a Neutral Idiom," *BibTrans* 17 (1, '66) 39-41.

In order that translations of the Bible may be read easily by all who understand English throughout the world, it would be worthwhile to avoid expressions which

are peculiar either to British or to American idiom. Examples are adduced from selected passages which have been checked in nine American versions.—J. J. C.

839. F. C. GRANT, "'Only-begotten'—A Footnote to the R.S.V.," *BibTrans* 17 (1, '66) 11-14.

Some have objected to the RSV's substitution of "only Son" for "only-begotten" in the old familiar passages. An examination of the usage of *mono-genēs* in classical Greek, the LXX and the Fathers shows that the RSV rendering is accurate and preferable.—J. J. C.

840. H. HARGREAVES, "From Bede to Wyclif: Medieval English Bible Translations," *BullJohnRylLib* 48 (1, '65) 118-140.

The survey concentrates on the level of knowledge and attainment of the early translators. The translations include several books of the OT, especially the Psalms, and for the NT the Gospels in the Lindisfarne and Rushworth MSS and in West Saxon prose, the Paues NT, the Pauline Epistles published by M. J. Powell and the two Wycliffite versions. In accord with Jerome's principle that every word of the inspired text is precious, the medieval translators tended to be literal. R. Rolle and those responsible for the earlier Wycliffite translation represent the average standard of their time—a literalness just comprehensible, and on either side of them stand the sometimes incomprehensible and the moderately fluent.

Not enough attention has been paid to the Wycliffite *Glossed Gospels* of which J. Purvey was probably the compiler. While remaining typical of the earliest translators as a group, he reaches the highest level of attainment, and his approach is that of a true scholar. Strangely enough the two names generally associated with the translation of the Bible into English are Bede, whose version has perished almost as though it had never been, and Wycliffe who, as modern research has shown, did not personally participate in producing the version that bears his name.—J. J. C.

841. S. MACL. GILMOUR, "A Noteworthy Ecumenical Breakthrough," *And NewtQuart* 6 (1, '65) 3-7.

A brief survey of earlier Catholic attitudes toward Protestant Bible translations helps to emphasize the ecumenical importance of the 1965 Catholic Edition of the RSV NT.

842. R. KASSER, "Les dialectes coptes et les versions coptes bibliques," *Biblica* 46 (3, '65) 287-310.

Since the end of the last World War the study of Coptic dialects has made some progress owing partly to the discovery of new documents and partly to the reinterpretation or a more systematic use of documents already known. The new elements and the resulting conclusions are here set forth.—J. J. C.

843. V. LOI, "Il termine 'mysterium' nella letteratura latina cristiana prenicena I," *VigChrist* 19 (4, '65) 210-232.

It is generally said that the versions of the African type usually avoid the Greek term *mysterium* and prefer *sacramentum*. But this statement holds good only with regard to the testimony of the Fathers before the fourth century and with regard to the Old Latin codices of the Gospels. The statement loses much of its validity in the case of the patristic testimony of the fourth and later centuries and in the case of the Old Latin MSS of the Pauline Epistles. The remainder of the article is devoted to a detailed study of the patristic material.—J. J. C.

844. G. E. MARRISON, "The Art of Translation and the Science of Meaning," *BibTrans* 16 (4, '65) 176-183.

In the hope of opening a discussion, the article treats the subject under the aspects of meaning in the Bible, the contribution of linguistics and the tendency toward a theological synthesis.

845. W. H. SEMPLE, "St. Jerome as a Biblical Translator," *BullJohnRylLib* 48 (1, '65) 227-243.

Jerome's life and education admirably fitted him for the task of translating the Bible. He commenced with the Gospels, revising the Latin against the Greek MSS then available. The alterations made were few, and as far as possible he retained the wording traditional in the Western Church. He then proceeded in the same way to make a slight but careful revision of the other NT books.

Much greater freedom was taken when dealing with the OT. Here the prefaces to the various books reveal the problems and the difficulties that confronted him. Christian tradition had surrounded the LXX with an undeserved reverence. Jerome, therefore, had recourse to the Hebrew MSS and consulted Jewish scholars. He also departed from the decadent Old Latin version. Most of his readers could not check his translation against the Hebrew, and they attacked him with more zeal than reason. But his rhetorical training and sharp wit served him well in the ensuing debate.

Jerome's reasons for bypassing the LXX may be summarized thus. (1) It is almost impossible to recover the original by translating a translation. (2) The NT writers have at least five quotations found only in the Hebrew. (3) Some of the respect for the LXX is based on demonstrable fable. (4) The Church accepted the principle of direct translation from the Hebrew by allowing Theodosian's translation to replace the LXX in parts of Job and Daniel. Despite strong opposition from Augustine and others, Jerome's version and his theory of translation prevailed in the Church. And, for all his shortcomings—he relies too much on the age and number of the MSS, and he underestimates the value of the LXX—Jerome was a great scholar, far in advance of his age and its critical methods.—A. J. S.

846. W. A. SMALLEY, "Phillips and the New English Bible: Some Comments on Style," *BibTrans* 16 (4, '65) 165-170.

J. B. Phillips, one of the most creative of Bible translators, has commented that the NEB is the "richest mine for . . . deplorable juxtapositions of words, semi-archaisms, and dated slang" [cf. § 9-811]; others have had similar, if milder, criticisms. If we compare some passages in Phillips and the NEB on the basis of the relative effectiveness of the use of the English language and style, prescinding from fidelity in rendering the Greek, we will find that in Rom 12 Phillips is stylistically and communicatively clearly superior, excepting vv. 11-15. Again in 2 Cor 6:3-13, Phillips is superior in vv. 1-4, 6-7, but the NEB has the edge in v. 5; in vv. 8-13 the best phrasing is found sometimes in Phillips and sometimes in the NEB.

We may conclude, however, that the stylistic superiority of both Phillips and the NEB over the AV-ASV-RSV tradition is so great that it seems unlikely that the RSV will be any more than a very temporary, passing phenomenon in the history of versions. Despite all the deficiencies noted by Phillips in the NEB, if the latter's OT is anywhere near as good as its NT, then the RSV is obsolete, particularly since the reviews seem to indicate that the exegetical infelicities in the NEB are not greater than those of the RSV.

Generally the language of Phillips, who prepared the way for the NEB by showing the effectiveness of non-literal translation, is superior to the NEB and unmatched in modern English. In fact, one could wish that the assistance of writers and editors like Phillips could be marshalled for "one more polishing" of the NEB version of the NT, the results to be published along with its forthcoming OT version.—J. W. H.

NT General

847. ANON., "Does the Bible Conflict With Modern Science?" *ChristToday* 10 (Jan. 21, '66) 387-390.

A transcript is given of a panel discussion in which C. F. H. Henry was the moderator and the participants were three scientists, M. J. Buerger, C. Hatfield and W. G. Pollard.

848. *BibKirche* 21 (1, '66) has a series of articles on the patriarch Joseph, two of which concern the NT and its world.

A. M. GOLDBERG, "Joseph in der Sicht des Judentums der Antike," 11-15.

A. SCHULZ, "Erwählter und Glaubender. Joseph im Neuen Testament und in der Liturgie," 15-18.

A discussion of Acts 7 and Heb 11:22.

849. W. PROKULSKI, "Św. Piotr—Apostoł Chrystusa (S. Petrus Christi Apostolus)," *RuchBibLit* 18 (3, '65) 129-142.

The article presents the biblical data on St. Peter: his name, character, personality, role in the early Church and place among the apostles.

850. E. YAMAUCHI, "Slaves of God," *BullEvangTheolSoc* 9 (1, '66) 31-49.

Y. Kaufmann, *The Religion of Israel* (1960), 318, maintains that the Israelite concept of "slaves of God" is unparalleled in antiquity. The evidence, however, is against this view: hardly any culture in the ancient Near East lacks the "slave of God" motif. Surprisingly, though the Hebrew equivalent occurs frequently in the OT, the AV has the term "slave" only twice. This reticence may be explained by the 17th-century hatred for slavery. In the NT, expressions for slavery are common—*doulos* occurs 127 times—and eleven key passages are examined in detail. These show that "slave of Jesus Christ" is an appellation of honor, declaring what we are in relation to the Lord; it is also a designation of humility, reminding us what we are in ourselves.—J. J. C.

NT General, cf. § 10-932.

851. ANON., "Literary Memoranda," *JournBibLit* 85 (1, '66) 134-136.

The titles of papers read at the annual meeting of the Society of Biblical Literature and at the several meetings during 1965 are printed here "for the information of other scholars of biblical studies attempted or underway."

852. A. AVELINO ESTEBAN, "Crónica de la XXV Semana Bíblica Española (21 al 25 de septiembre)," *EstBib* 23 (3-4, '64) 347-360.

The first part gives summaries of the 15 papers read; the second part presents an account of the proceedings of the various sessions.

853. A. BAKER, "The New Testament: A Weather Report," *DownRev* 84 (274, '66) 47-56.

The report, which describes the Third International Congress on New Testament Studies, held at Oxford, Sept. 13-17, 1965, is chiefly concerned with Archbishop Ramsey's paper "Jesus and History." This contribution might give the impression that form-criticism is identified with Bultmann, that it has little to offer and that it will soon be obsolete.—J. J. C.

854. R. E. BROWN, "Third International Congress on New Testament Studies (1965)," *CathBibQuart* 28 (1, '66) 58-60.

A general account of the congress with brief summaries of a few of the major papers.

855. L. LÓPEZ, "XXVI Semana bíblica española. Coloquio bíblico internacional (6-11 Sept. 1965)," *Studium* 5 (3, '65) 549-561.

At the international congress of Catholic exegetes held in Madrid, September 1965, the papers, many of which are here summarized, dealt with the general theme of salvation-history in the Bible.

856. G. SCATTOLO, "Il 6º Convegno dei professori di S. Scrittura dell'alta Italia," *RivistBib* 13 (4, '65) 415-416.

A summary of the papers read at the congress of Scripture teachers of Upper Italy, held at Venice, Sept. 14-16, 1965.

857. J. SCHARBERT, "Coloquio Bíblico Internacional Madrid," *BibZeit* 10 (1, '66) 158.

An account is given of the international biblical congress of Catholic exegetes held in Madrid, Sept. 6-11, 1965, whose general theme was "milestones of salvation-history in the OT and in the NT."

858. R. SCHNACKENBURG, "20. Jahrestreffen der Studiorum Novi Testamenti Societas in Heidelberg 30. 8.—3. 9. 1965," *BibZeit* 10 (1, '66) 159-160.

The report of the Heidelberg meeting of NT exegetes, which was held Aug. 30 to Sept. 3, 1965, includes brief descriptions of the principal papers.

859. C. SUTTI, "Il VI Convegno Bíblico dei Professori di S. Scrittura dell'Italia Settentrionale," *DivThom* 68 (3-4, '65) 420-437.

The redaction and historicity of the Gospels was the main theme for the eleven papers, here digested, which were read at the Congress of Professors of Scripture of Upper Italy, held at Venice, Sept. 14-16, 1965.

GOSPELS—ACTS

Gospels (General)

860. PONTIFICAL BIBLICAL COMMISSION, "Instructio de historica Evangeliorum veritate," *EstBib* 23 (3-4, '64) 339-345.

The official Latin text of the document. [Cf. §§ 10-468—471.]

861. PONTIFICAL BIBLICAL COMMISSION, "Instrução da Pontifícia Comissão para os Estudos Bíblicos sobre a Verdade Histórica dos Evangelhos," *RevCultBib* 1 (1, '64) 39-47.

The Portuguese translation of the Instruction on the Historicity of the Gospels.

862. A. BEA, "A Historicidade dos Evangelhos Sinóticos," *RevCultBib* 1 (1, '64) 62-88.

The article previously appeared in Italian [cf. § 9-33].

863. J. A. GRASSI, "The Impact of Scriptural Developments on Preaching," *HomPastRev* 66 (4, '66) 301-305.

The instruction of the Pontifical Biblical Commission on the historical truth of the Gospels offers a compact survey of recent advances in scriptural studies

in this field. How the new information can be utilized in preaching is exemplified by suggestions for homilies on the Parable of the Sower and the Seed (Lk 8:4-16 parr.).—J. J. C.

864. J. PRADO, "Trasfondo histórico de la reciente Instrucción de la P. C. B. sobre la verdad histórica de los Evangelios," *EstBib* 23 (3-4, '64) 235-258.

A sharp and extensive controversy within the Church, here extensively documented, was finally settled by the Pontifical Biblical Commission which, by its instruction on the historicity of the Gospels, vindicated the historicocritical method of studying the Bible.

865. L. RANDELLINI, "Riflessioni marginali alla Istruzione della PCB del 21 aprile 1964," *RivistBib* 13 (3, '65) 255-287.

After a brief outline of the prehistory of the Instruction of the Pontifical Biblical Commission on the Historicity of the Gospels, the main contents of the document and its principal positive contributions to exegesis are brought out. The writer enumerates these conclusions: Exegetes who were pioneers in the new methods are encouraged to carry on their work without fear, making full use of the new methods, i.e., the study of literary genres, literary criticism as a valid instrument in rational hermeneutics, form-criticism shorn of erroneous presuppositions. This document has already borne fruit in the deliberations of Vatican II with respect to the historicity of the Gospels. Because of the Instruction there is the possibility of developing a technical language common to both Catholics and their separated brethren. In the seminaries it is much to be desired that more time be devoted to the study of Scripture and that dogma and biblical studies be brought closer to each other and formed into a unified whole.—C. S.

866. P. SANSEGUNDO, "La verdad histórica de los Evangelios," *Studium* 5 (1, '65) 115-125.

A commentary on the instruction of the Pontifical Biblical Commission concerning the historical truth of the Gospels.

867. R. BARRETT, "The Gospels in the light of recent biblical research," *Afric EcclRev* 7 (4, '65) 307-318.

An analysis of recent trends in biblical studies and especially of form-criticism shows how this method helps to explain the origin and formation of the Gospels and contributes to the understanding of their message.

868. G. GAMBA, "Considerazioni in margine alla poetica dei Vangeli," *RivistBib* 13 (3, '65) 289-302.

The Gospels have been planned, constructed and written with a deliberate artistic effort according to the rules and canons of contemporary rhetoric which are outlined in the first part of this article. Hence in interpreting the Gospels, the exegete must be thoroughly familiar with these literary rules. The advantage

of such a method, as experience has shown, is that one can thus more deeply penetrate the meaning and significance of the individual pericope considered in function of the whole structure of the particular Gospel of which it forms part. In this way one would do away with useless conjectures and hypotheses based on subjective preconceptions.

Such a task means breaking new ground and demands patience, courage, optimism and above all close familiarity with Greco-Roman rhetoric and poetics. It does not in any way mean discarding the solid gains of the past in philology and history. It rather exploits them to the maximum extent. The Gospels then would emerge as outstanding systematic treatises of Christian doctrine, each with its own physiognomy and purpose reflecting its own origin in a distinct historical and geographical context and written by persons highly qualified in matters of faith.—C. S.

869. G. G. O'COLLINS, "Anti-Semitism in the Gospel," *TheolStud* 26 (4, '65) 663-666.

This is a comment on D. M. Crossan's article with the same title [cf. § 10-59]. To show that the NT supplies no justification for anti-Semitism it is not enough to clarify terminology (e.g., Luke's use of "crowds" and John's "the Jews") and to establish—so far as it is possible—what "really" happened at the trial of Jesus and in Paul's clash with Diaspora Judaism. One must examine too the relevant NT theology expressed, e.g., in Acts' theme of the passing of the gospel from obdurate Israel to the Gentiles or in Matthew's cry of "all the people" (27:25).—G. G. O'C. (Author).

870. J. M. PAX, "Historical Background of Christ's Polyglot Palestine," *Bib Today* 1 (23, '66) 1535-40.

An understanding of the world of Christ's day—Jewish, Greek and Roman—leads to a fuller understanding of the Gospels.

871. O. VERCROYSE, "The Historicity of the Gospels. The Catholic View," *Cler Mon* 29 (10, '65) 373-377.

The views of Bultmann and others on the relation between the Jesus of history and the Christ of faith have led Catholics to restate their position concerning historical revelation. A general survey of the Catholic view is here presented. One can approach the problem from the historical viewpoint or from that of inspiration. From the historical viewpoint the question is to know whether or not the Gospels are reliable documents and have a true historical value. This can be ascertained from a study of the transmission of the Gospel message, from their literary form and from their content. From the viewpoint of inspiration, since the Gospels are inspired, we attain absolute reliability of the message. An Instruction of the Biblical Commission (1964) confirms these principles and sets forth the three important stages in the gradual formation of the Gospel records.—R. B.

872. V. A. BARTLING, "Christ's Use of the Old Testament with Special Reference to the Pentateuch," *ConcTheolMon* 36 (8, '65) 567-576.

Jesus' words, as preserved in the Gospels, show that He lived in the Scriptures and that His thinking and speech was molded by the oracles of God. When speaking of events and persons of the OT, He evidently understood they were historical. Christ is the exemplar for teaching and preaching. However, He was unique in His conviction that the entire OT movement culminated in Himself. The second part of the essay discusses the words of Jesus which are relevant for determining the authorship of the Pentateuch.—J. J. C.

873. J. BLANK, "Zum Problem der neutestamentlichen Christologie," *UnaSanc* 20 (2-3, '65) 108-125.

Some problems in NT Christology are treated in the light of recent Catholic exegesis. (1) The Christological problem today. Representative Protestant and Catholic exegetes are evaluated and their debt to earlier writers noted. The modern exegetical formulation, "the historical Jesus and the kerygmatic Christ," despite differences, echoes the ancient Chalcedonian dogmatic formula, "true God and true man." (2) The multiplicity of NT Christologies. Even in each NT writer, the Christological titles have distinct emphases. Among modern authors, J. Geisemann's *Jesus der Christus* (1951) surpasses the one-sided existential-theological exegesis of O. Cullmann and F. Hahn because it binds together the kerygma of the Christological titles in the total framework of salvation-history. How much room is there, however, in systematic dogma for a plurality of Christologies? Their unifying basis is the person of Jesus Christ. A purely functional Christology is nonsense, for function presupposes a person as bearer of function, and person determines function, not vice versa. Thus the dogmatic distinction (not separation) between Christology and soteriology is justified, at least methodologically. In the NT, "revelation" means the person and work of Jesus Christ. Finally, in order to understand Jesus, Christology must study His relationship to God in the NT witness.

(3) Implicit Christology. This notion of Bultmann has been developed by his students in two directions. Some (H. Conzelmann, E. Käsemann, G. Bornkamm) apply it to Jesus Himself, the enduring center of His own proclamation; others (E. Fuchs, H. Braun, G. Ebeling) to man's answer to the proclamation, faith in a presupposed Christology based on Jesus' "conduct" (Fuchs). The former is preferable.

Is there a clear "Christological line" in the NT stretching from the appearance and proclamation of the earthly Jesus to Thomas' confession: "My Lord and my God"? Clearly, there is in Jesus a special relationship between God and the world, and between Jesus and the Father. Jesus demands absolute fidelity because His fidelity to men is comparable only to Yahweh's fidelity to Israel. In Jesus, God's word and God's deed are definitively united.—R. J. B.

874. J. BLENKINSOPP, "The Coming of Christ," *ClerRev* 50 (12, '65) 940-945.

The tension, unique in Christianity, between the "already" and the "not yet" finds its ultimate explanation in the mystery of Christ. He is the final and definitive self-revelation of God, and in Christ the meaning of God is exhausted. Therefore all that the end of the world means is already present in Christ. —J. J. C.

875. R. E. BROWN, "Does the New Testament Call Jesus God?" *TheolStud* 26 (4, '65) 545-573.

A recent uneasiness on the part of some about calling Jesus "God" suggests an investigation into the NT use of the word *theos* for Jesus. The broader question of the divinity of Jesus is specifically excluded from treatment. One set of texts seems to imply that *theos* is not used of Jesus, or that Jesus is less than the Father; Catholic treatments of this subject often neglect these many (more than twelve) texts. From a second set of texts, where the use of *theos* is dubious because of a textual variant or syntactical problem, five out of nine (Jn 1:18; Tit 2:13; 1 Jn 5:20; Rom 9:5; 2 Pt 1:1) very probably use *theos* of Jesus. Many who claim the rarity of the NT use of this title for Jesus (Bultmann, V. Taylor) are too "pessimistic" in rejecting these five texts; if they are accepted, the use is not overly rare. Finally, Heb 1:8-9; Jn 1:1; and Jn 20:28 make clear and explicit use of *theos* for Jesus. Thus, since Jesus is never called *theos* in the Synoptics or in the early sermons of Acts, and since John never portrays Jesus in the Gospel as calling himself *theos*, the use of the term is not in evidence in the earliest layers of the NT tradition, but was a development of the latter part of the first century. By the mid-second century both the use of the title and its great geographical distribution are fully attested.

How explain the slow development of the title? Certainly the OT heritage restricted the term *theos* to the Father, and only later was it expanded (a process seen in the later Pauline works?) to include the Son. But perhaps the liturgical origin of the usage should be emphasized: the acclamation of Jesus as God is a response of prayer and worship to the God who has revealed Himself to men in Jesus. In fact, the third set of texts may point to this answer. Heb 1:8-9 cites a Psalm applied to Jesus, and probably sung in liturgical contexts. John's Prologue, which twice calls Jesus *theos*, was originally a hymn. Lastly, Jn 20:28 is carefully placed on a Sunday, with Thomas' confession perhaps representing a liturgical formula current in the later years of the first century. The use of *theos* for Jesus, then, began in NT times in a liturgical context, to continue and develop in subsequent decades.

Thus, though there is a solid biblical precedent for calling Jesus "God," we must evaluate this in terms of the NT ambiance. Later theological and ontological developments in the meaning of the formula "Jesus is God" must not cause us to overvalue or undervalue the NT confession.—J. W. H.

876. G. B. CAIRD, "Jesus and the End," *ExpTimes* 77 (3, '65) 78.

The article is a critique of two books. In U. Simon, *The End is Not Yet* (1964) five fictional characters discuss the present-day relevance of eschatology. In A. J. B. Higgins, *Jesus and the Son of Man* (1964) the thesis is that the early Palestinian church created the Son-of-Man sayings relating to Jesus' earthly life and introduced the title Son of Man into otherwise authentic sayings. This industrious book has many merits, among them a clear presentation of the writer's presuppositions from which his conclusions inexorably follow. Some questions, however, can still be raised, e.g., why Jesus could not have applied to Himself the title Son of God when the Palestinian church saw nothing incongruous in doing so.—J. J. C.

877. M. DROUZY, "Jesús come con los pecadores," *SelecTeol* 4 (16, '65) 312-316.

Selected passages are translated from the original French article which appeared in *VieSpir* 112 (514, '65) 276-299 [cf. § 9-1058].

878. D. P. FULLER, "The Resurrection of Jesus and the Historical Method," *JournBibRel* 34 (1, '66) 18-24.

The present quest to establish the historical basis for the proclamation of Jesus as resurrected involves defining the sense in which this event can be conceived as factual and not as mere myth or subjective vision. W. Pannenberg has shown that historical analogy need not exclude the factuality of the empty tomb and its explanation, the Resurrection. When the Resurrection was proclaimed, no one ever asserted the fact of an occupied tomb. Had the apostles personally removed the body, they would have been asserting as fact a known fiction. They had no basis in their Judaism to assert a special resurrection prior to the final general one. Such an assertion could rest only on a historical experience of a resurrected Jesus, and this experience becomes the causative factor behind their kerygmatic proclamation.—J. H. C.

879. M. E. GLASSWELL, "Jesus Christ," *Theology* 68 (546, '65) 558-563.

The essay outlines a method of interpreting the Gospels which shows how it is possible to see a proper and necessary relation and differentiation between the two questions "Who is Jesus Christ?" and "Who was Jesus Christ?" and to strike the proper balance between the questions of history and faith with regard to Jesus.

880. P. GRELOT, "El cumplimiento de las Escrituras en Jesucristo," *SelecTeol* 4 (16, '65) 317-327.

That Jesus by His person and work fulfilled the OT prophecies is a standard apologetic argument which is here re-examined in the light of recent biblical research. (The original article, here summarized, was "L'accomplissement des Ecritures en Jésus-Christ," *Bulletin du Comité des Études de la Compagnie de Saint Sulpice* 5 [1961] 365-386.)

881. W. HARRINGTON, "Messianism," *DocLife* 15 (12, '65) 661-669.

The development of the Jewish Messianic idea is outlined from a general Messianic expectation through dynastic Messianism, personal Messianism to Messianism without a Messiah. The term "Messiah" is then explained. In reading the OT, Christians attach more importance to the proclamation of the Messiah king than to the proclamation of the kingdom of God. The reason perhaps is that they do not sufficiently appreciate the meaning of the Incarnation which fulfilled beyond all expectation the Messianic dream of Israel.—J. J. C.

882. P. HITZ, "Christ Risen. Humanity and the Church," *LumVit* 20 (4, '65) 579-612.

A survey of the mystery of salvation shows that the Church's character is essentially paschal and missionary, that the Resurrection of our Lord gives to all the titles, aspects, sacraments and ministries of the Church their respective roles and efficacy in the service of men who are still ignorant of His name but who already draw benefits from His universal and all-powerful love.

883. W. KRECK, "Christus extra nos und pro nobis," *TheolLitZeit* 90 (9, '65) 641-650.

Christology is not Jesus Christ Himself, not even the Word of God, but an insufficient human attempt to describe thoughtfully the revelation of God in Christ. All interpretation can at best serve to present God's proclamation of judgment found in every Christological confession. This proclamation has immediacy, validity and direction, but its truthfulness cannot be proven. In Christ, God has graciously passed a judgment on the world without reference to man's response. Thus any theology too exclusively oriented to the addressees of God's message rather than to the content of that message fails to do justice to the indispensable notion of Christ *extra nos*. At the same time, God's judgment is only understood when it is affirmed, and thus Christ must also be viewed as *pro nobis*. Because of their exclusive tendencies, both a "theology of existence" and a "theology of history" appear problematical.

Christ is present not directly, but in His word. That means the total event comes to us in proclamation which is neither historical report nor a call to decision. The consequence of this for Christology is that only within faith are such expressions credible. The reality proclaimed comes in the form of promise. Thus the inseparability of indicative and imperative, of perfect and future. Here we see the true and necessary relationship of *Christus extra nos* and *pro nobis*: God's act in Christ is reality apart from us but anticipates and invites our affirmation. The message of the gospel calls us to this affirmation and enables us to make it.—J. H. S.

884. X. LÉON-DUFOUR, "Der Exeget im Dialog mit dem Ereignis Jesus Christus," *BibZeit* 10 (1, '66) 1-15.

The believing exegete cannot abstract from his personal faith when he studies the Christ-event. That the unbeliever is in better position to maintain strict

objectivity is an illusion. His a priori rejection of the supernatural may warp his appraisal of objective evidence, just as the faith of a believing exegete may occasion excessive credulity. To test and purify the conviction of faith a dialog between the two is imperative. If the interpretation of an event is crucial in historical study, it is supremely so in the case of the Easter event, since it claims to dominate all history. Its "before" goes back to Abraham, because Jesus is the climax of Israel's history; its "after," as far as the exegete is concerned, extends to the death of the last witness in the primitive Christian community.

The exegete cannot afford to imitate Bultmann, who minimized the possibility of reaching effectively the pre-Easter Jesus and restricted himself to the witness of the primitive community. Since the pre-Eastern community (Jesus' followers, especially His apostles) is continuous sociologically with the post-Easter community, the latter must be the bridge to the former. And unlike Jeremias, who concentrated excessively on reaching the *ipsissima vox* of the Founder, the exegete must take into serious consideration the interpretation of the post-Easter community. His task, then, is complex: to discern in the documents of the primitive community the event and thence its interpretation, and back again from interpretation to event, in a living dialogue.—E. F. S.

885. R. MARLOW, "The *Son of Man* in Recent Journal Literature," *CathBib Quart* 28 (1, '66) 20-30.

The Son of Man theme is described as viewed by NT scholarship in 1955, a bibliography of periodical articles 1953-1965 is provided, and précis are given of 27 of these articles.

886. H. A. MERKLINGER, "Pleroma and Christology," *ConcTheolMon* 36 (11, '65) 739-743.

The Christology of Paul's concept of pleroma, based on the OT teaching that the Temple was God's dwelling place, can be summarized thus: Christ Jesus is God's temple because in Him all the fullness of divinity dwells permanently, and through the indwelling of Christ, the Church, as His fullness, is in its turn the temple of God who dwells in and among its members. The establishment of this temple among men continues as the members of the Church grow in love and in the fuller knowledge of God's grace.—J. O'R.

887. H. G. POWELL, "Ecce Homo: The Historical Jesus in 1865," *LondQuart HolRev* 35 (1, '66) 52-56.

Ecce Homo (1865), J. R. Seeley's liberal life of Jesus, is unacceptable according to modern theological attitudes. At the same time, the book, which was the *Honest to God* of its day, serves to illuminate some current debates in 1965.—J. J. C.

888. G. REY, "Profetismo y Encarnación," *RevistBib* 27 (4, '65) 198-202.

By analyzing the content of the prophetic message, the distinctive qualities of prophecy in Israel and the relation between prophecy and history, the essay demonstrates that Israelite prophecy is intimately and essentially connected with the mystery of the Incarnation, the exemplary cause of the entire plan of salvation.

889. A. ROETS, "Het mysterie van Jezus' lijden en kruis" [The Mystery of Jesus' Passion and Cross], *CollBrugGand* 11 (1, '65) 42-57.

The scandal of the cross is approached from the viewpoint of homiletics and catechetics. Christ's Passion was an act of obedience by which He destroyed the very nature of sin and cleared away the obstacles which man had set up against God's salvific intentions. Consequently Jesus as Son of God was able in His own person to establish the New Covenant offered by the Father.—W. B.

890. D. M. SMITH, "The Historical Jesus in Paul Tillich's Christology," *Journ Rel* 46 (1, Part II, '66) 131-147.

The problem of how any Christology can resolve, dispense with or free itself from the historical problem is investigated in Paul Tillich's *Systematic Theology*, Vol. II (1957). Part I of the article presents the "classical" Bultmannian theory that the kerygmatic Christ has replaced the historical Jesus and that kerygma contains only the *Dass* of Jesus without factual historical content. Thus, Bultmann prefers John and Paul in the NT rather than the Synoptics.

In Part II of the article, Paul Tillich is shown as insisting on the historical facticity of Jesus' whole life on theological grounds in that, in order to recreate us, the New Being must be subject to the conditions of this life and not be overcome by them. Cross and Resurrection cannot be understood apart from Jesus. Yet, the biblical material is not guaranteed as *accurate* in any particulars, but only as adequate in its presentation of the transforming power of the new being in Jesus as the Christ.

Like Bultmann, Tillich rejects a grounding of faith in historical research, but like the Post-Bultmannians he stresses history more than Bultmann. Tillich, however, presupposes what the Post-Bultmannians are trying to establish: an inseparable continuity between kerygma and the person of Jesus. Both go beyond Bultmann in trying to insure an intelligible content to kerygma.

Yet, Tillich can never prove that historical scholarship could not at some time disprove every NT statement about Jesus and he has admitted that one cannot validate history by a dogmatic judgment. Nor, as is pointed out in Part III of the article, can he adduce transformed existence as a proof of Jesus as historical because faith in Jesus as historical, not the fact of his historicity, has transformed people. This unresolved tension between history and faith must be accepted as part of Christianity, and the remote possibility of all the NT being proved inaccurate must not be presumed as true or used as normative for Christian existence. Theology must face its historical character and the questions arising from it.—A. J. S.

891. J.-J. WEBER, Orientações Atuais dos Estudos Exegéticos sobre a Vida de Jesus," *RevCultBib* 1 (1, '64) 48-61.

The Portuguese version of an article previously abstracted [cf. § 8-38].

892. J. WRIGHT, "Christ, the Amen of God," *The Way* 6 (1, '66) 15-25.

In salvation-history, the dialogue between God and man, Christ is God's finally efficacious word and the concrete realization of God's purposes already present in the world.

Jesus, cf. §§ 10-806; 10-954; Jesus of History, cf. §§ 10-878; 10-879; 10-887; 10-890.

Synoptics

893. H. FLENDER, "Lehren und Verkündigung in den synoptischen Evangelien," *EvangTheol* 25 (12, '65) 701-714.

There is a tendency in modern theology to regard proclamation as the "solely appropriate way to deal with the gospel" (R. Dross) and decision as the only appropriate response. Not only does the radical distinction between proclamation and teaching presuppose the subject-object scheme of modern philosophy, it raises problems in connection with the instruction of children who are not in a position to make a decision. A study of the terms for proclamation and teaching in the Synoptic Gospels weakens the distinction between the two as it has been articulated in modern theology.

In the Gospel of Mark, teaching, not preaching, is the distinct prerogative of Jesus. Here the content of the teaching is the eschatological secret of God. Mark's absolute use of the verb (i.e., without an object) is meant to signify that "Jesus is simultaneously both the subject and the object of the teaching." In Mark, "the teaching of Jesus is the law of life of the community which construes the individual as a member of the Body of Christ." Jesus' teaching is the enactment of the reality of the new creation.

Matthew extends the teaching role to the disciples as well. Jesus' teaching is here viewed as a "command with authority" which the disciples are to retell. The content of the teaching is the announcement of the will of God on earth. Jesus' teaching is invested with the full power of the exalted Lord. Formally regarded, in Matthew there is an inversion: the gospel has the form of teaching, and the law has the form of proclamation.

Luke, by focusing on the proclamation of the kingdom of God, "kerygmatizes" the Markan concept of teaching. "Only in Luke do we find the proclamation in the modern sense of personal encounter." By relating the present eschatological salvation to a lengthy world history, Luke gives the kerygmatic pronouncement a historical context. By distinguishing between the pre-Temple and the Temple ministry of Jesus, Luke, especially in the Journey to Jerusalem, uniquely provides instruction for the life of Christians in the world.—H. H. O.

894. T. F. GLASSON, "Did Matthew and Luke use a 'Western' Text of Mark?" *ExpTimes* 77 (4, '66) 120-121.

In an article of the same title in *ExpTimes* 55 (1943-1944) 180-184, the author had proposed the theory that a revision of Mark along the lines of what is known as the Western text was available to Matthew and Luke. Here he discusses the extent of agreement with this theory found in subsequent articles of C. S. C. Williams, A. F. J. Klijn [cf. § 4-332] and J. P. Brown [cf. § 4-374] and adds to the original list of passages Mk 1:43; 2:9,26; 12:14-15.—G. W. M.

895. X. LÉON-DUFOUR, "Bulletin d'exégèse du Nouveau Testament. Évangiles synoptiques: Histoire et interprétation," *RechSciRel* 53 (4, '65) 600-642.

A critical evaluation of nine books.

Matthew

896. P. FANNON, "Matthew Revisted," *Scripture* 17 (40, '65) 97-103.

Three recent contributions to the theology of St. Matthew are appraised: G. Bornkamm, in G. Bornkamm, G. Barth, H. J. Held, *Tradition and Interpretation in Matthew* (1963) 15-51; G. Strecker, *Der Weg der Gerechtigkeit* (1962); W. Trilling, *Das wahre Israel* (3rd ed., 1964).

897. R. GRYSON, "A propos du témoignage de Papias sur Matthieu. Le sens du mot *logion* chez les Pères du second siècle," *EphTheolLov* 41 (3, '65) 530-547.

To grasp what Papias' assertion about Matthew's Gospel means, we must understand the sense of the word *logion*. Literally *logion* means "word" and then "divine word." The plural *logia* means a collection of divine words which constitute Scripture, and the term thus includes all the inspired texts, whether sayings or narratives. According to the traditional interpretation, Papias was referring indirectly, not to a collection of Jesus' sayings recorded by Matthew, but to the whole Gospel in which Matthew presented the Savior's words in an orderly fashion unlike Mark who included the words without any special order.

The use of the term *logia* is then studied in the Fathers who were contemporary or almost contemporary with Papias—Clement of Rome, Polycarp, Justin, Tatian, Irenaeus and Clement of Alexandria. In their writings *ta logia*, *ta logia tou theou* or *tou kyriou*, *ta kyriaka logia* never mean a collection of Jesus' words or a florilegium of OT texts. In general, *ta logia* designates the Scripture as a whole, and the term may refer to the NT only or to the OT only without contrasting the OT prophecies with their fulfillment in the NT. In brief, the usage of the 2nd-century Fathers gives no support to the interpretation that Papias held Matthew wrote a collection of Jesus' sayings or composed a florilegium of OT texts. On the contrary, *ta logia* seems to signify all the material that Matthew arranged "in order" when composing his Gospel, just as *ta kyriaka logia*, which Papias says Mark wrote, includes both sayings (*ta lechthenta*) and narratives (*ta prachthenta*).—J. F. My.

898. J. SEYNAEVE, "The Gospel according to Matthew: an Ecclesiastical Gospel," *AfricEcclRev* 8 (1, '66) 23-32.

A survey of recent studies helps to emphasize the ecclesiastical and theological interests of the first Gospel.

899. [Mt 1:1-17] X. LÉON-DUFOUR, "Libro della Genesi di Gesù Cristo," *Rivist Bib* 13 (3, '65) 223-237.

By opening his Gospel with the genealogy of the Son of God, Matthew sets out to describe the "genesis of Christ," i.e., the insertion of the divine into human history. Besides its faulty mathematics, Matthew's genealogy, when compared with Luke's, presents several discrepancies. Attempts to solve these difficulties through a doubtful concordism have been unsuccessful; it is rather through a close study of the nature of biblical genealogy that the way is opened for a correct solution. In Scripture, there are three types of genealogy: (a) the classic type consisting of a bare list of names in linear descent (1 Chr 5:27-29 [Heb]); Ruth 4:18-22, introduced by the verb "to beget"; (b) the "branch" genealogy which moves in all directions, recording the origin of tribes and nations (Gen 10); and (c) the title genealogy which serves to introduce the history of a man who survives in his posterity: *toledôt* (Gen 6; 9).

The first type is found in Mt 1:2-16, and the third in Mt 1:1. The former presents Christ as the end (*la fine*) of human history, while in the latter, He is the goal or center (*il fine*) of history. In the Bible, "to beget" may signify either physical or spiritual generation, i.e., the transmission of the Messianic blessing from father to son (Gen 5; 11). This is the meaning of Mt 1:2-17. The number 14 is modelled on Ruth 4:18-22, and the four women—all foreigners, two being sinners and two who conceived in an irregular way—emphasize the universality of the Messianic blessing. Mt 1:1 shows that Christ is the new Adam (cf. Gen 5:1) who transmits, not carnal, but spiritual life, the beginning of which is indicated by the virginal conception of Jesus (Mt 1:18).—C. S.

900. [Mt 2] A. VÖGTLER, "Das Schicksal des Messiaskindes. Zur Auslegung und Theologie von Mt 2," *BibLeben* 6 (4, '65) 246-279.

Even more than Mt 1, Mt 2 is a *Sondergut* in the Infancy Narratives. It could be fitted in only between Lk 2:38 and Lk 2:39, although as yet there is no satisfactory explanation why the Holy Family returned to Bethlehem after the Presentation in the Temple.

As a whole, Mt 2 is a closely knit narrative in which the story of the Messiah child is presented as the prophetic fulfillment under special divine guidance. Good contacts with the historical milieu would suggest a historical understanding. However, there are too many indications which make such understanding improbable, if not impossible, supported by the narrative's lack of interest in chronological and topographical elements and concrete details.

The author's real interest has rather a doctrinal aspect: the fulfillment of the prophetic predictions. The haggadic tendency of Mt 1 and the similarities with

the OT haggadic traditions about Jacob and Moses as shown by M. Bourke [cf. § 5-73]—and apparently independently by C. H. Cave [cf. § 8-121]—suggest the following kerygmatic content: Jesus as the founder and leader of the eschatological people of God is revealed already in the providential events of His childhood which forecast the future rejection of His revelation by Israel and its acceptance by the pagan world. W. Dignath, *Weinachtstexte im Unterricht* (1965), points out the difficulties in catechesis arising from this necessity of distinguishing between the historical and the kerygmatic content. Preachers should not insist on a more detailed presentation of the concrete events but rather on the kerygmatic message.—C. H. H.

901. [Mt 3:11] J. ALONSO DÍAZ, “El bautismo de fuego anunciado por el Bautista y su relación con la profecía de Malaquías,” *EstBib* 23 (3-4, '64) 319-331.

The words of the Baptist in Mt 3:11 and Lk 3:16 are best seen as a conflation of Q “He will baptize you with fire” and Mark’s “He will baptize you in the Holy Spirit.” The citation of Exod 23:20 plus Mal 3:1, included by Mark at this point and used by Matthew and Luke in their account of the envoys sent to Jesus by John (Mt 11:2-6; Lk 7:18-23), and the general context of the verse in Malachi provide the clue as to how we are to interpret this symbol of “fire.” The text of Mal 3:1-5 in its present glossed form mentions a messenger, who is later (Mal 3:23-34) identified as Elijah, as well as an “angel of the covenant” who is linked to a purifying role “in a refiner’s fire.” The NT tradition identifies John the Baptist as the messenger, Elijah (Mk 9:11 ff., etc.). Thus it seems that the reference to fire in the original tradition was meant to make of Jesus the “angel of the covenant.”—F. M.

902. [Mt 4:1-11] V. KESICH, “Hypostatic and Prosopic Union in the Exegesis of Christ’s Temptation,” *StVladSemQuart* 9 (3, '65) 118-137.

The Synoptic temptation narrative is used as a testing ground for the teaching of Cyril of Alexandria and of Nestorius on the union of the two natures in Christ; Cyril explained this union as hypostatic while Nestorius defined it as “prosopic.”

903. J. RAUSCH, “The Principle of Nonresistance and Love of Enemy in Mt 5,38-48,” *CathBibQuart* 28 (1, '66) 31-41.

The sayings in the Sermon on the Mount are couched in antithetical form, and their meaning can be gathered only from the immediate and the remote context. These sayings are not intended as directly contradicting the Old Law but rather as fulfilling it. For the interpretation of the antitheses three points must be considered. First, the quality of Jesus’ demand. The quality of the principle of nonresistance is clearly enunciated: one must love the foreigner and must bless the persecutor. The second point for consideration is that of direction which is indicated in the verse: “You, therefore, must be perfect, as your heavenly Father

is perfect." If taken as categorical law, this demand is impossible, but taken as an imperative ideal, it touches upon every action, even the giving of a cup of cold water out of a motive of forgiveness and love.

The third point is the dynamic involved in these sayings. The Sermon on the Mount is a dynamic governing the growth of Christian life and bringing it to perfection, and Jesus' teaching, though not a social manifesto, contains the dynamic principles and the ultimate goals of all social change. In fine, the fundamentalist interpretation of the Sermon on the Mount is wrong. The principle of nonresistance and love of the enemy presents the quality, the direction and the dynamic involved; it does not present a negative categorical absolute. On the other hand, the obvious force of the Christian message and of our dedication to it is for peace.—J. J. C.

904. [Mt 6:9-13] ANON., "Prière Oecuménique. Nouveau texte du 'Notre Père,'" *AmiCler* 76 (Jan. 6, '66) 8-10.

In France, as a means of furthering the ecumenical movement, representatives of the Catholic, Protestant and Orthodox Churches have adopted a common version of the Our Father. The old and new texts are here compared, the reasons for the changes are given, and the significance of the event is explained.—J. J. C.

905. [Mt 6:9-13] B. CELADA, "El Padre Nuestro. Progresos en la inteligencia de la oración de los cristianos," *CultBib* 22 (204, '65) 279-283.

The article presents in summary form the conclusions of J. Jérémias' treatment of the Our Father in *Paroles de Jésus* (1963).

906. [Mt 6:9-13] J.-C. DHÔTEL, "Note sur les anciennes traductions françaises du *Pater*," *MaisDieu* 83 ('65) 148-157.

There was no privileged French translation of the Our Father in the 16th century or since that time, and consequently tradition cannot be invoked as an argument against a new translation.

907. [Mt 6:9-13] A.-M. ROGUET, "Le nouveau texte français du Notre Père," *VieSpir* 114 (523, '66) 5-24.

After explaining the motives which led French Catholics, Protestants and Orthodox to adopt a common version of the Our Father, the article sets forth in detail the exegetical basis for the changes made in the traditional text.

908. [Mt 6:9-13] J. M. R. TILLARD, "La prière des chrétiens," *LumVie* 14 (75, '65) 39-84.

The various parts of the Our Father are shown to embody the theology of Christian prayer as exemplified in the Savior and in His followers.

909. [Mt 8:18-27] X. LÉON-DUFOUR, "La tempête apaisée," *NouvRevThéol* 87 (9, '65) 897-922.

In interpreting the Calming of the Storm, men were not content with admiring Jesus' omnipotence but drew connections between this situation and that of the Church, tossed on the storms of the world. The foundation of this interpretation in the text is examined.

First, the source of the story is not to be found in alleged Greek or Jewish parallel traditions. Secondly, a detailed literary analysis of the narrative shows that Mk 4:35-41 is mainly a miracle story to which Jesus' reproach in v. 40 gives a catechetical force. With some modifications the same approach is found in Lk 8:22-25. In Mt 8:22-27 the miracle-story has been thoroughly reworked and unified into a narrative of completely catechetical intent.

The next step is to reconstruct the history of the developing tradition. First, the historical event is described with as much precision as possible; then the genesis of the various forms in which the event was related by the faithful of the early Church. In examining the historical event, it is necessary to realize that our knowledge is conditioned by the milieu of those who wrote about it and in particular by their biblical mentality. Thus, we have to take into account, not only the event, but also the faith of those who witnessed it. In this way we can follow the development of the episode from miracle-story through the different, theologically nuanced redactions of each Evangelist. The wider meaning found by later ages is based on the paschal faith of the earliest narrators.—N. D. F.

910. F. VAN SEGROECK, "Le scandale de l'incroyance. La signification de Mt., XIII, 35," *EphTheolLov* 41 (3, '65) 344-372.

J. Gnilka's treatment of the purpose of the parables in his *Die Verstockung Israels* (1961) prompted this specialized study of Mt 13:35. Faced with the basic NT problem of explaining the infidelity of the Jews and their hardness of heart in rejecting the preaching and the person of Jesus, Matthew, as the other NT writers did, resorts to Isa 6:9-10 in connection with passages from what we now call Deutero-Isaiah. He already had Mark's solution along this line to work on, but he developed it further.

First of all, Matthew arranges his materials into a climax of incredulity in cc. 11—12 (the disciples of the Baptist, Jesus' fellow townsmen in Galilee, and finally the Pharisees). Because of this incredulity, Jesus withdraws and no longer preaches to the people. Matthew also uses more of the scriptural passages common to the early Church which was faced with this problem. He cites Isa 6:9-10 explicitly but adjusts his Deutero-Isaian quotations to suit his own particularized teaching, i.e., the culpability of the Jews.

Christ's turning to parables in speaking to the people is understood by Matthew to be the result of their hardheartedness. The parables are open and understandable to the disciples who receive Christ in faith. The apostles' question in Mt 13 does not seek the meaning of the parables as such but the reason for

Christ's use of parables when speaking to the crowds, i.e., the apostles are not precisely seeking the purpose of the parables but why Christ used parables to the crowds, though He spoke plainly to the disciples.

Finally, Matthew retains the name Isaiah in his citations because it reflects the profound influence of this prophet on the Evangelist's own theological thought and that of the primitive Church. Matthew depends not so much on a literary citation with its tendency to exactness as on a theological source, quoting as Isaian a passage which has its ultimate source in Isaiah even though the exact wording of the passage is not his.—I. M.

911. G. M. LEE, "St. Peter on the Water (Matthew, xiv, 28-31)," *ModChurch* 9 (2, '66) 163-165.

The various attempts to explain away the incident show how slender are the grounds "for rejecting a story stamped with the appearance of truth and in no way unlikely to have come from an eye-witness."

912. A. BRUNNER, "'Einer nur ist der Gute' (Mt 19, 17)," *GeistLeb* 38 (6, '65) 411-416.

Jesus' words, which are not a denial of His own divinity, suggest that His life and teaching are an example for all those who seek goodness and the full development of their personality.

913. [Mt 21:33-46] X. LÉON-DUFOUR, "La parabole des vignerons homicides," *SciEccl* 17 (3, '65) 365-396.

Is the passage a parable or an allegory? Is its meaning what Jesus intended or a meaning developed by the early Church? First the difference between a parable and an allegory is pointed out (the parable's various details all tend to a single lesson; in an allegory each detail has its own significance). An examination of the pericope shows it to be a parable with allegorizing later additions. The literary analysis of each Synoptic recension helps to detach the original meaning of the parable from the later allegorizations.

The literary genre of the passage is a parable of judgment whose point is found in the proclamation of judgment for those who reject the kingdom of God. The parable's meaning is that Jesus announces His destiny and reveals the sin of Israel. Although the primitive Christological orientation is common to all the Synoptics, each Evangelist has related the parable according to his own theological outlook. Mark accentuates the Christological orientation. Luke reveals the vastness of the drama in which each one must make his decision for or against Christ. Matthew is more concerned with catechesis while remaining more faithful to the original sense of the parable.—D. P.

914. [Mt 22:1-14] N. STREEFKERK, "Waardig en onwaardig" [Worthy and Unworthy], *HomBib* 24 (11, '65) 272-275.

The Parable of the Wedding Feast deals with the problem of worthiness and unworthiness of God's grace and has special significance for the Lord's Supper

even if it is not directly concerned with this. While of themselves men are sinners, unworthy of the feast of God's grace, nevertheless God esteems them worthy and calls them to His table. Men make themselves unworthy by their refusal to accept the invitation. If the call is accepted, then the sinners, deemed worthy by God, are able to enjoy the feast, provided that they do not judge themselves worthy. The man without the wedding garment, who considered his own garment, i.e., his merits sufficient, thought himself worthy and hence was rejected by God.—E. J. K.

915. J. JEREMIAS, "LAMPADES Mt 25:1. 3f. 7f.," *ZeitNTWiss* 56 (3-4, '65) 196-201.

In the Parable of the Ten Virgins, *lampades* has traditionally been identified with the small oil lamps customary in ancient Palestinian homes. Actually *lampas* means "torch" and most probably a kind of torch used even today at Arab weddings. Around the top of such torches are placed oil-soaked rags which burn for about a quarter of an hour; then the oil must be replenished, usually from a small flask.

The parable has often been interpreted to mean that the virgins went with lighted torches to the bride's home or to some other place where they awaited the bridegroom and that the oil of the foolish virgins was used up because of an unexpected delay. This interpretation, however, raises several difficult questions. Where did the girls sleep? (They were in the city since they could go to the oil merchant's shop, v. 9.) While sleeping, where did they put their lighted torches? Since all slept, why were not the torches of all of them burnt out?

These problems are solved if we recognize v. 1 as an introduction which gives the theme and v. 2 as the beginning of the parable. Then *exēlthon* (v. 1) corresponds in time to *exerchesthe* (v. 6). The virgins slept at the bride's home and waited with unlit torches until awakened by a shout (v. 6). Then five virgins discovered that improvidently and inexcusably they had forgotten the flask of oil necessary to keep the torches lit for the dances in which they were to participate during the wedding celebration. This exegesis of the parable puts it in the class of crisis parables, e.g., the two men in the field or the two women grinding corn (Mt 24:40 f.) and the wedding guest without the wedding garment (Mt 22:11-13). According to human judgment, all these persons seem alike, but basically there is a profound difference: some (those who are prepared) are taken, and some (those without oil or the wedding garment) are rejected.—A. J. S.

916. [Mt 25:14-30] J. D. M. DERRETT, "Law in the New Testament: The Parable of the Talents and Two Logia," *ZeitNTWiss* 56 (3-4, '65) 184-195.

Knowledge of the legal background, neglected in previous studies, elucidates this parable. The necessary legal information can be reconstructed from Babylonian, Talmudic and Islamic materials to determine what customs would have been familiar to Jesus' contemporaries. The servants are not slaves, but they are

dependents who may do business for the master under certain rights and liabilities more or less established by law and custom. The reason that the third servant hid his money might not have been fear or cowardice. He could have done so because the master gave him too little to invest effectively, demanded that the servant bear too much risk of failure and promised too little share of profits which might have been gained. He did not invest the money in a bank because the small interest would offer him no gain at all. The servant was within his rights by deciding not to trade.

In light of the Jewish belief that God enters into business partnership with men by entrusting the riches of the world to them, the point of the parable may be to exhort the hearers not to forsake piety when God seems to deal harshly with them. Rather they should persist in the search for perfection. Even if they fail in this world, there is the Messianic banquet hereafter. Thus they can and should serve the Lord with cheerfulness of heart in accordance with OT teaching (e.g., Deut 28). The saying, "to every one who has . . . but from him who has not . . ." is an application of the economic truth that additional capital is offered to the person who shows a profit, and even the capital is taken away from one who shows a loss.—R. L. S.

917. [Mt 26:17-29] F. MENDOZA RUIZ, "El jueves día de la Última Cena," *EstBib* 23 (3-4, '64) 259-294. [Cf. § 9-930.]

The study of tradition shows that the majority of authors, both ancient and modern, consider Thursday to have been the day on which the Last Supper was held; this then must be the obvious sense of the Gospel account. This is admitted by A. Jaubert who nevertheless maintains that a closer scrutiny of the text, combined with other data, favors Tuesday as the date of the Last Supper. An analysis of the Synoptics shows that: (1) The accumulation of words and deeds attributed to Jesus after His triumphal entry into Jerusalem, for which no date is given, must have covered a period longer than one day. (2) Mark mentions a two-day period for these incidents, though it seems that some of them took place at another time, and this should be accepted as historically correct. (3) The mention of two days before the Passover in Mt 26:2 and Mk 14:1, though vague especially in Matthew, has some chronological basis. (4) The use of the imperfect, e.g., Mt 26:16, implies that some time elapsed between the mention of the two days and the arrest.

(5) The description of the Last Supper, though vague, seems to indicate that it was a paschal Supper. (6) The description of the various sessions of the Sanhedrin in Matthew and Mark is not contradicted by Luke, nor does Mt 27:19 require another night between the arrest and the trial before Pilate. (7) Mk 15:25 can be understood to indicate a time around noon, and this allows sufficient time for the trial before Pilate, etc., to take place in the morning. (8) Mk 15:21 and parr. and Lk 23:56 indicate that the day of the Crucifixion was a day on which work could be done. Thus, an analysis of the Synoptic texts indicates that the Last Supper took place on Thursday night.—F. M.

918. [Mt 26:26-28] N. LASH, "The Eucharist: Sacrifice or Meal?" *ClerRev* 50 (12, '65) 907-922.

"The eucharistic sacrifice is that sacrament which, as effective memorial of Christ's saving death and resurrection, is the covenant-sacrifice-meal of the new People of God, *recalling* that covenant's sealing on Calvary, *actualizing* the covenant-union in the worshipping assembly (in so far as they co-operate in faith and charity) and *anticipating* the covenant's perfect fulfilment in the eschatological messianic banquet."

919. [Mt 26:36-56] B. P. ROBINSON, "Gethsemane: The Synoptic and the Johannine Viewpoints," *ChurchQuartRev* 167 (362, '66) 4-11.

In the Gethsemane story, the Fourth Evangelist alone (Jn 19:41) refers to the place as a garden (*kēpos*) which suggests that Gethsemane is looked upon as a new Eden. Further, the place where Christ was buried and raised from the dead is also called a garden, suggesting that the garden of Eden, closed since the Fall, is opened again through the work of Christ. In the Synoptics, the agony of Gethsemane is seen in the light of the sacrifice of the red heifer (cf. Deut 21), the return of God's glory to the Temple (Zech 14) and the narrative of Jacob's wrestling with the angel (Gen 32). In the agony of Gethsemane, Christ becomes the glory of God incarnate and is victorious over the powers of evil.—R. L. S.

920. J. FITZMYER, "Anti-Semitism and the Cry of 'All the People' (Mt 27:25)," *TheolStud* 26 (4, '65) 667-671.

In interpreting some of the NT material often used to support anti-Semitism, D. M. Crossan [cf. § 10-59] omitted Mt 27:25, "And all the people answered, 'His blood be upon us and upon our children!'" This verse and the preceding one in which Pilate washes his hands of Jesus' blood belong to a series of Matthean additions to the Synoptic account. Noteworthy above all is the change from crowd (*ochlos*) in v. 24 to the whole people (*pas ho laos*) in v. 25. In contrast to Mark and Luke, Matthew almost always uses *laos* with an ethnic connotation in reference to the Jewish people.

But the verse must be understood in its Gospel context. Since Matthew was written for Jewish Christians, a secondary theme of the Gospel explains to them why it is that the "nations" are taking over the kingdom of heaven. Many passages of the Gospel depict the Gentiles entering the kingdom. The climax of this theme is reached in 27:25 when "all the people" are said to cry out to Pilate, using the OT phrase of responsibility (cf. Deut 21:1-9). Matthew, making use of traditional Gospel material, thus presents in his own way what Paul calls the "rejection" of Israel. But he does this in an effort to explain to the emerging *ekklēsia* of A.D. 80-85 a fact that it must have noticed. In its context, then, this verse does not point a condemnatory finger at "all the Jews" of that period—much less at the Jews of all ages since—but completes a Gospel theme concerned with Church membership. It should not be wrenched from this context.—A. J. S.

Mark

921. J. K. HOWARD, "Our Lord's Teaching Concerning His Parousia: A Study in the Gospel of Mark," *EvangQuart* 38 (1, '66) 52-58.

In this introductory part, the author outlines the differences between the revelation of the kingdom of God in the person of Jesus and its final consummation and ultimate unveiling at the parousia.

922. [Mk 1:9-11] A. FEUILLET, "El bautismo de Jesús," *SelecTeol* 4 (15, '65) 228-234.

A digest of an article which appeared in *RevBib* 71 (3, '64) 321-352 [cf. § 9-555].

923. W. Neil, "Expounding the Parables: II. The Sower (Mk 4:3-8)," *Exp Times* 77 (3, '65) 74-77.

The real question about this parable is where the emphasis is meant to lie. Seen in its context in the Gospel and in the reactions to the life of Jesus, it is a triumphant confession of faith in the ultimate and extraordinary success of His mission despite present opposition and discouragement. The allegorizing explanation has a different emphasis and stems from a later time, but in preaching, both the parable and the explanation should have their place and both can be related to modern life.—G. W. M.

924. W. G. Essame, "kai elegen in Mark iv. 21, 24, 26, 30," *ExpTimes* 77 (4, '66) 121.

In Pirke Aboth the utterances of a rabbi are frequently introduced by the expression "he used to say." It is clear that such sayings were carefully prepared statements to be memorized and handed on. Possibly Mark's *kai elegen* translates a similar introductory phrase. If so, this usage would confirm the view that Jesus occasionally gave some of His teaching in a form to be memorized and transmitted by His disciples.—J. J. C.

925. S. M. REYNOLDS, "PYGMHI (Mark 7:3) as 'Cupped Hand,'" *JournBibLit* 85 (1, '66) 87-88.

Pygmē is the correct reading in the verse, but its meaning has never been understood. It seems that for ceremonial washing in NT times as today, the hands were held with the fingers cupped so that they were neither held wide open nor tightly clenched into fists. The reason for cupping the hands is that the whole hand may be washed with the smallest possible amount of water. Therefore, Mk 7:3 should be translated: "For the Pharisees and all the Jews, except they wash (their) hands, cupping the hand, do not eat, holding the tradition of the elders."—J. J. C.

926. G. BRAUMANN, "Leidenskelch und Todesstaufe (Mc 10:38f.)," *ZeitNT Wiss* 56 (3-4, '65) 178-183.

Following Bultmann, Dibelius and others, Mk 10:38 f. should be separated from their context and viewed as originally independent statements. The questions emerge: (1) what meaning do these verses have, isolated from their context; and (2) how did they come to be associated with the account concerning the Sons of Zebedee?

The key to the first question lies in the words "can you?" and "we can." The statements about cup and baptism project early disputes over primitive Church practice of the Eucharist and baptism. The exact nature of the disputes can only be conjectured, but it seems likely that they concerned the legitimacy of wine at the Eucharist and the continuance of baptism. "Can you" use wine when Jesus abstained, limiting the cup to the New Age (Mk 14:25)? The answer "we can" reflects the interpretation which prevailed: wine belongs to the Eucharist. "Can you" baptize when Jesus and His disciples (in spite of Jn 3:22), to say nothing of Paul (1 Cor 1:14), did not? "We can" affirms the legitimacy of the practice.

Mark was the first to interpret the tradition underlying Mk 10:38 f. in terms of suffering and death. This interpretation was fostered by the reference to the cup of Gethsemane (Mk 14:36) and the clear allusion to Jesus' death in the word over the cup at the Eucharist. Paul's description of baptism as a baptism into death (Rom 6:3 f.) pointed in the same direction. Finally, the reference to suffering and death in the pronouncement preceding the question of the Sons of Zebedee (Mk 10:32-34) appeared to make appropriate Mark's interpretation of two statements which originally had no reference to martyrdom.—W. L. L.

Mk 12:1-12, cf. § 10-913.

927. [Mk 13] J. LAMBRECHT, "Redactio Sermonis Eschatologici," *VerbDom* 43 (6, '65) 278-287.

The article is a summary of the author's dissertation, *Die Redaktion der synoptischen Apokalypse. Literarische Analyse und Strukturuntersuchung*, which deals only with the Markan and Lukan versions of the Synoptic apocalypse. The study seeks to give a better insight into the redaction of the sermon. Two questions receive special attention: What sources did the Evangelists use? What final forms, structures or not, were intended by the redactors? Without paying much attention to more dogmatic problems, the study's approach is definitely through the formal elements.

Surprisingly the Markan version has an elaborated concentric structure. Not only is the central section of the sermon included between two mutually related parts, but the initial and final parts manifest the same ABCB'A' pattern. Further, the analysis can perhaps contribute to the solution of the Synoptic problem. Not a few verses in Mk 13 have evidently a more original parallel in Q as

seen from Matthew and Luke. In any case, one must reckon with important redactional activity by Mark. Some of the new insights should help the interpretation of the sermon, e.g., the antithetical and complementary relation of vv. 30 and 32.

Luke rewrote the Markan text; it seems unnecessary to postulate a second source. While composing, he created a new division, not replacing, however, the Markan structure by one of his own. Luke distinguishes better the various periods of the eschatological time. He considers the fall of Jerusalem as a chastisement and a punitive judgment. Nevertheless, he preserves a no less strict eschatological expectation (against H. Conzelmann). His style is more direct; the tenor of his text more lively and encouraging.—J. L. (Author).

928. S. DOCKX, "Le récit du repas pascal. Marc 14,17-26," *Biblica* 46 (4, '65) 445-453.

The narratives of Christ's paschal meal in Mk 14:12-25 and Lk 22:7-38, when compared, present certain inconsistencies which imply some disorder in the text. The paschal cup seems to be confused with the Eucharistic cup, and Luke's dependence on Mark in the first part of the narrative does not continue as smoothly as it began. The difficulties are solved by supposing that some later editor retouched Mark's account and inserted into it new elements. Mark's original narrative is supposed to run thus: "17a When it was evening, he came with the twelve. 18a And as they were at table, 23 he took a cup, he gave thanks, gave it to them, and they all drank of it. 24a And he said to them: 25 'Truly I say to you, I shall not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God.'" There followed vv. 18b-21. This primitive text was later modified by the insertion of the Eucharistic words.—P. P. S.

929. N. PERRIN, "Mark XIV. 62: The End Product of a Christian Pesher Tradition?" *NTStud* 12 (2, '66) 150-155.

B. Lindars, *New Testament Apologetic* (1961), has convincingly argued that there is a Christian *pešer*-type use of the OT in some ways parallel to what we find in the Qumran texts. Now it seems that Mk 14:62 is the end product of such a tradition, for the verse represents the bringing together of two originally separate strands in the Christian *pešer* tradition. One has its point of origin in the Resurrection and uses Ps 110:1 and Dan 7:13. The second has its point of origin in the Crucifixion and uses Zech 12:10 ff. and is then expanded by the addition of the parousia expectation and a further use of Dan 7:13. The first strand is reflected in Acts 2:34 and historicized in Acts 7:55 f. and 1:9. The second is reflected in Apoc 1:7; Jn 19:37, historicized in Mk 13:26 and used as a basis for theologizing in John 1:51.—J. J. C.

930. ANON., "Translator's Handbook on Luke," *BibTrans* 16 (4, '65) 164.

J. Reiling and J. L. Swellengrebel have published *The first two chapters of A Translator's Handbook on the Gospel of Luke* (1965), copies of which are intended principally for persons translating the Gospel of Luke.

931. R. C. NEVIUS, "Kyrios and Iēsous in St. Luke," *AnglTheolRev* 48 (1, '66) 75-77.

Frequently in Luke and Acts, but rarely in Matthew, Mark and John, the word *kyrios* is used to mean *Iēsous*. This usage is Pauline and thus earlier than the written Gospels. Thus it is remarkable that it is not more widespread. Perhaps the Gospels present Jesus in a pre-Resurrection light in this respect, whether unconsciously or by design. Examples of this usage in Luke occur almost always in passages peculiar to that Gospel. In all but two instances there is later scribal dissent. Thus the usage probably represents Luke's own preference, although in view of Paul's usage, it cannot be termed a late development.—J. C. H.

932. J. REILING, "The Use and Translation of *kai egeneto*, 'and it happened', in the New Testament," *BibTrans* 16 (4, '65) 153-163.

The usage occurs predominantly in Luke-Acts, and a study of the evidence indicates "that Luke did not consider the *egeneto*-phrase as a specimen of majestic and hieratic style, but rather as a specimen of that peculiar Greek that he found in his Bible, the Septuagint. It appealed to him and he began to use it rather frequently. But gradually he reduced the unGreek elements in it and in the end he transferred it into a phrase which was familiar to every Greek ear." Clearly the phrase need not be translated literally. (An appendix, pp. 160-163, discusses "Syntactic Structure.")

933. E. YARNOLD, "The Trinitarian Implications of Luke and Acts," *HeythJourn* 7 (1, '66) 18-32.

The Lukan writings imply a Trinitarian economy in which the Son is begotten by the Father through the intermediacy of the Spirit. This conclusion is reached by arguing that the temporal mission of the Son reveals the intra-Trinitarian economy involved in the eternal generation of the Son. Augustine adopted this methodology. Luke connects Jesus' Sonship with the Holy Spirit in his account of the Annunciation, the Baptism, the Transfiguration and perhaps the Nativity.

The "relation" terminology of Trinitarian theology can be translated into the "procession" system implied by Luke. "The Father loves the Son by the Spirit" (relation-terminology) = "The Father begets the Son by the Spirit" (procession-terminology). But Luke does not suggest a procession-equivalent to the converse relation-statement: "The Son loves the Father by the Spirit."

In temporal terms, Luke's answer is that the Son emits to the Church the Spirit He has received (Acts 2:33). But how translate this into procession-language about the eternal Trinitarian economy? Paul suggests an answer. Since we, like Christ, are sons of the Father because we have received the Spirit, the Spirit cries: "Abba! Father!" within us; we have access in the Spirit to the Father (Rom 8:15-17). This implies a Trinitarian economy in which not only is the Son begotten through the Spirit, but the Spirit proceeds from the Son back to the Father. Paul closes the circle Luke left open.—E. Y. (Author).

934. G. RINALDI, "'Risalendo alle più lontane origini della tradizione' (*Luca* 1, 3)," *BibOriente* 7 (6, '65) 252-258.

The word *anōthen* forms one phrase with *pasin*, and the meaning is that the Evangelist has thoroughly investigated all the tradition. Thus he has fulfilled the historian's duty of searching out the facts and of relating them accurately.—J. J. C.

935. [Lk 1:26-38] J. DELORME, "Annonciation, apparitions et anges . . .," *AmiCler* 75 (Dec. 16, '65) 741-742.

A study of the text shows how Luke presents the message of the Annunciation without any picturesque descriptive traits.

936. [Lk 1:26-38] H. LANGKAMMER, "The Soteriological Character of Mary's Fiat," *StudBibFrancLibAnn* 15 ('64-'65) 293-301.

On the basis "of the Annunciation narrative as it stands, we cannot prove Mary's knowledge or awareness and hence recognition of all that the Redemption entailed. On the other hand, Mary did consciously and voluntarily agree, in deep faith, to the conception of a son, son of God and Messia. Considering the salvific work of her son, initiated with the Incarnation, Mary expressed with her 'fiat' consent to the fulfillment of the salvific work of Christ, or whatever else God had planned for that matter. As mother of the Savior of the world, Mary takes a mediate, indirect role in the salvific work of her Son."

937. H. QUECKE, "Lukas 1,31 in den alten Übersetzungen," *Biblica* 46 (3, '65) 333-348.

In previous articles [cf. §§ 8-974; 9-176] the writer demonstrated that the ancient versions translated *ginōskō* (Lk 1:34) in the past. On the contrary, J. B. Bauer [cf. § 9-945] contended that the past meaning makes no sense in Luke's account because *syllēpsē* (Lk 1:31) is future: "Thou shalt conceive . . . But I know no man." Or "Thou art with child . . . But I know no man." Moreover, Bauer invited philologists to investigate the rendering of Lk 1:31 in the ancient versions. The invitation has been accepted, and the evidence is here produced that all the ancient versions without exception render Lk 1:31 in the future and never in the past.—P. P. S.

938. [Lk 1:46-79] E. FLOOD, "The Magnificat and Benedictus," *ClerRev* 51 (3, '66) 205-210.

These canticles resemble ancient Jewish hymns which were sung by the people thanking God who saved them in spite of their weakness. It is possible that Luke's written source wished to express the belief that the events of Lk 1—2 were the culminating instance of God filling the poor with riches and faithfully fulfilling His promises. Whether or not Zechariah and Mary sung these hymns, they were apt and fitting on their lips.—J. J. C.

939. [Lk 2:7] E. PAX, "Denn sie fanden keinen Platz in der Herberge. Jüdisches und frühchristliches Herbergswesen," *BibLeben* 6 (4, '65) 285-298.

The notions commonly associated with the term "inn" are frequently not authentically Oriental but partially drawn from late-medieval and Western innkeeping. Since the matter enters into a correct understanding of Lk 2:7, the available sources on inns and innkeeping in the ancient Near East are tapped, as sparse as these sources are, and here offered as background. The subject has rarely been treated systematically, the monograph of F. Rauers, *Kulturgeschichte der Gaststätte* (1942), being the earliest. The architecture of the inn is reconstructed; the wonderful spirit of Oriental hospitality is illustrated by countless biblical and extra-biblical examples, as are also the flagrant abuses of this spirit, especially in connection with robbery. Rabbinical writings provide some highly colorful material. Inns were regarded by both Jewish and Christian writers with mixed feelings. Some, like Clement of Alexandria, thought of them as highly perilous places, likened to a "heart full of demons" (*Stromata* 2, 114, 5). Nonetheless, there was an ideal which was rather consistently brought to the attention of Christians and which they were urged to practice.

In the early Christian centuries it was the OT sites in the Near East which were more frequently visited by pilgrims (and at which there were often hostels); only in the Middle Ages did the NT sites gain the ascendancy. A number of OT texts, when translated, were fitted out with inns, even when these were completely lacking in the original, e.g., the LXX for 1 Sam 1:18 and Isa 1:22. Josephus (*Antiquities* 5, 7) not only makes Rahab an innkeeper but also has her name invoked by pilgrims when in dangerous places. Apparently Luke had a theology of inns and guests (2:7; 10:34 ff.; 9:52, etc.). While Mk 14:14 refers to a *katalyma* for the paschal meal, Lk 22:11 gives the whole scene a much more "religious-mystical" aspect, using the personal possessives "my inn . . . my disciples." Pivotal to Luke's theology is intimacy with the Lord who displays the most exquisite hospitality toward His disciples. One might even see here the whole program of Jesus' life: beginning with the most ordinary and drab day and terminating with the most meaningful community-meal together with His disciples and faithful followers.—I. H.

940. [Lk 2:14] E. F. F. BISHOP, "Men of God's Good Pleasure," *AnglTheolRev*, 48 (1, '66) 63-69.

"There seems to be a chain of references [to God's 'good pleasure'] stretching from writers in the Psalter through Isaiah, Qumrani literature and the angelic song [Lk 2:14], with the echoing voice in the first Gospel alike at the Baptism and the Transfiguration, in the latter emphasized in 2 Peter; so to Paul, whether in conviction as to the call he had from birth to carry out the 'good-pleasure' or in grateful adoration in his letters to Philippi or Ephesus, while the appeal in Hebrews is for response in the 'sons of His good pleasure.' All so Semitic throughout the lands of the Near East—'May God be pleased with you.' It was as natural to talk like this in Arabia as in Damascus. Here is not only continuity but the conviction as to the Divine Nature which is the shared inheritance of all the forms of monotheistic faith."

941. E. GALBIATI, "La circoncisione de Gesù (Luca 2, 21)," *BibOriente* 8 (1, '66) 37-45.

A series of passages in Lk 1—2 contrasts John the Baptist and Jesus, and a preliminary study determines how the circumcision of Jesus is related to these other passages. The following points are then developed. The parallelism between the circumcision of John and that of Jesus manifests the Redeemer's solidarity with the human race. Literary parallelism makes it clear that Jesus' circumcision and the conferring of His name are the fulfillment of a series of promises. Also, the parallelism between the Annunciation to Mary and that to the shepherds reveals the profound meaning of the name of Jesus. Finally, eight items of biblical archaeology are treated which either clarify the circumcision or concern its theological import.—J. J. C.

942. [Lk 2:25-43] A. CUTLER, "Does the Simeon of Luke 2 Refer to Simeon the Son of Hillel?" *JournBibRel* 34 (1, '66) 29-35.

Simeon the son of Hillel seems to be the Simeon of Luke's Infancy Gospel. There is a similarity in name, time, place and temperament. Like Luke's Simeon, the son of Hillel was saintly, the Holy Spirit was associated with his name, he had an intense interest in the imminent coming of the Messiah, and he combined Jewish religious particularism with a universalism that included a definite interest in the conversion of the Gentiles. In addition, certain traditions found in the *Acts of Pilate* and in the *Protevangelium of James* favor this identification.—J. J. C.

943. J. WINANDY, "La prophétie de Syméon (Lc,ii,34-35)," *RevBib* 72 (3, '65) 321-351.

In the prophecy of Simeon, Jesus Himself is the "sign" that meets with opposition and rejection—He is a sign, as Jonah was (Lk 11:30). Simeon is doubtless alluding to the "sign" of Isa 7:14, the birth of the Virgin's Son. "A sword

will pierce through your own soul also" means that Mary will share in the fate of the "sign." She too will be spoken against (perhaps suspected of adultery by the people of Nazareth); but this phrase should be read in the light of Zech 12:10: "the sword" is an image of warfare, and the allusion may be to Mary's sufferings in the year 70—not that she was actually put to the sword, but she may have been one of the fugitives mentioned by Eusebius *Hist. Eccl.* 3, 5, 3 (cf. Apoc 12:6).—J. F. Bl.

944. M. CZAJKOWSKI, "De lectione 'occidentali' in Lc. 3, 22," *Rocznik Teologiczny* 12 (1, '65) 35-44.

Though many codices, Fathers and early ecclesiastical writers down to the fifth century report a variant Western reading (Ps 2:7) for Lk 3:22, no critical edition follows this lead. A study of these sources indicates that the Western variant is not original. It was most probably adopted from heterodox Judaeo-Christian circles, yet always used with definitely orthodox—not adoptionist—interpretations.—W. J. P.

945. H. SCHÜRMANN, "Die Warnung des Lukas vor der Falschlehre in der 'Predigt am Berge' Lk 6,20-49," *Biblische Zeitschrift* 10 (1, '66) 57-81.

Luke's Sermon on the Plain is *didache*, community instruction; its ecclesiastical life-situation is suggested by Acts 20:28-31. Errors were being taught which jeopardized the primacy of love in the Christian life. To show that these errors contradicted Jesus' teaching, Luke arranges a number of logia according to the pattern found in both Eph 4:25—5:14 and the *Didache*: first, the positive injunction on love, Lk 6:27-38, then the negative warning against the false teachers, 6:39-49. The logia found in this negative section were doubtless taken from Jesus' controversies with the Pharisees. Just as Mt 7:15-23 uses these logia against the false prophets in the churches for which this Gospel was written, so Luke shows by them that the only genuine confession of Jesus as Lord, 6:46, is that which is proved by deeds of love.—E. F. S.

946. J. MOLITOR, "Zur Übersetzung von *meteōrizesthe* Lk 12,29," *Biblische Zeitschrift* 10 (1, '66) 107-108.

A check of ancient Syriac translations, reflected also in the old Georgian, of this NT *hapax legomenon* shows that the incorrect Latin rendering, *in sublime tolli*, is based upon an older tradition than might have been presupposed.—E. F. S.

Lk 19:12-27, 48, cf. § 10-916.

947. A. SALAS, "Oráculo contra Jerusalén (Lc. XIX, 41-44)," *Ciudad de los Santos* 178 (2, '65) 270-292.

There is no exact OT parallel for Lk 19:41 but there might be an approximate one in Elisha's lament (2 Kgs 8:11 f.). There is not much certainty that

Lk 19:42 echoes Deut 32:39; Hos 13:14 would be a better parallel for the last part of this verse. As for the remaining verses, a similar perspective appears in Jer 26 (50):29 and still closer points of contact are found in Ezek 4:2 and Isa 29:3.

Linking Lk 19:28 to v. 41 and omitting the section vv. 29-40 parallel to Mark, we have a whole which was to be found in a pre-Lukan source that is not easily identifiable. The introductory *kai eipōn tauta* (v. 28) suggests a reference to a previous discourse which cannot be Lk 19:11-27 (Q). Undoubtedly the initial document was more extensive and was abridged or used in a fragmentary way by Luke to suit the perspective of his Gospel.

The key to the interpretation of the pericope lies in v. 44 where the reason for the destruction of the city is given as the non-recognition of the time of its visitation. The biblical concept of "visitation" could be defined as an act of God by which, through solicitude for His people, He bestows favors upon them, chastizing the sinner inasmuch as sin poses an obstacle to the divine benevolence and kindness. In our case, the visitation through Jesus brings a message of peace which Jerusalem does not want to hear.—J.-C. V.

Lk 20:9-19, cf. § 10-913.

Lk 21, cf. § 10-927.

948. A. SALAS, "Origen y estructura de Lc. XXI, 20-24," *CiudDios* 178 (3, '65) 405-417.

Alongside the view that passages such as Lk 21:20-36 indicate how freely Luke edits Mark, there is the opinion that such passages derive from another source designated as Proto-Luke. This latter view seems to be borne out by an analysis of Lk 21:20-24. While there are phrases whose wording is identical in both Mk 13:14-20 and Lk 21:20-24, it can easily be seen that they are used in a different way and with a slightly different meaning. From the point of view of both style and philology, these phrases appear as secondary in Luke, and their omission results in a text which is more coherent and more correct grammatically.

The passage thus obtained (Lk 21:20, 21b, 22, 23b, 24) follows a structural pattern of ABCC'B'A' uncharacteristic of Luke but familiar in Hebrew narrative poetry. Such a text is best designated as Proto-Luke. Its main themes (the destruction of Jerusalem, the lot of the inhabitants, and the fate of the city itself) were respected by Luke when he incorporated the text in his Gospel with the aid of phrases found in a similar context in Mk 13:14-20.—F. M.

John

949. F.-M. BRAUN, "Cuatro 'signos' juaneos de la unidad cristiana," *SelecTeol* 4 (15, '65) 255-258.

Selected passages are translated from the original French article which appeared in *NT Stud* 9 (2, '63) 147-155 [cf. § 7-818].

950. B. BRINKMANN, "Prolog und Johannes-Evangelium. Theologische Grundlinien, innere Einheit," *BibKirche* 20 (4, '65) 106-113.

The theme of the Fourth Gospel (Jn 20:30-31) is shown to be contained in the Prologue and developed at length in the narratives and discourses.

951. M. COSTA, "Nota sul simbolismo sacramentale nel IV Vangelo," *RivistBib* 13 (3, '65) 239-254.

When interpreting the Fourth Gospel, one may either insist on symbolism and exclude history or vice versa. Far from being irreconcilable, both are found in John: history is the manifestation of a deeper mystical reality, and as such it was intended by Christ Himself and recorded by the Evangelist. The *sēmeia* (first among them the Incarnation), wherein lie the roots of John's symbolism, are the realization of the Messianic promises. Is this symbolism sacramental and exclusively so? Bultmann denies it; Cullmann affirms it. Catholics believe that it is both sacramental and Christological, leading us to the discovery of the significance of Christ's redemptive work carried out once for all.

The basic question is: What is the extent of this symbolism? These should be the guiding lines for the answer: (a) John's symbolism is both sacramental and Messianic. (b) After the sacramental symbolism has been established, one should determine whether it is the predominant element and, if so, whether it is of particular or of general nature. (c) This distinction reflects the distinction between the *chronos* of Christ and His *kairos*, the historical Christ and the glorified Christ, and the various ways in which He is present in the community. Multiple symbolism may be found in one and the same pericope. (d) One should see whether this symbolism was directly intended by Christ or whether John recorded the narrative to bring out the underlying spiritual reality and to present his sacramental theology in the light of the Christian experience.

(e) Exegesis should form the basis of any solution without excluding other criteria and aids. (f) Though John generally is not explicit with his symbolism, yet any interpretation must be based on allusions clearly intended by the Evangelist and not on an exegete's a priori idea. Any interpretation must be in accord with the tradition of the Church. (g) Finally, pericopes with a clearly sacramental symbolism must be rigorously examined first; thus the sacramental perspective of the Gospel is perceived, and principles of sacramental theology are deduced which are then applied to the rest of the Gospel.—C. S.

952. D. M. DAVEY, "Justin Martyr and the Fourth Gospel," *Scripture* 17 (40, '65) 117-122.

In *Historical Tradition in the Fourth Gospel* (1963), Dodd claims that, although Justin almost certainly quotes the Fourth Gospel, he does not ascribe it to an apostle. A review of the evidence shows this statement to be incorrect. Justin certainly quotes the Fourth Gospel (cf. *Apology* 1, 61), and he assumes that it was written by an apostle.—J. J. C.

953. W. GERICKE, "Zur Entstehung des Johannes-Evangeliums," *TheolLitZeit* 90 (11, '65) 807-820.

That the Fourth Gospel was written during the latter part of the first century is now established. In fact, the date can be determined more precisely. Apparently Nero, during whose persecution Peter was martyred, was the one who binds Peter (Jn 21:18) and the phrase "another comes in his own name" alludes to Nero's visit to Greece in A.D. 67. It would seem, therefore, that the Gospel was completed by the spring of A.D. 68.

Several important consequences follow from this early date. First, the Johannine historical and geographical data are readily explained, since the Gospel was written before the destruction of the Temple. Moreover, the Fourth Gospel was composed shortly after Mark's and influenced by it. John corrects, completes and adds depth to Mark's work. On the other hand, there is a contrast since John relates the public epiphanies of Christ, while Mark presents the hidden epiphanies. Further, John wrote before Matthew and Luke. This fact would explain the ignorance of Jesus' birthplace shown in Jn 7:41 and Jn 1:46. Luke's Prologue (Lk 1:1-4) shows the influence of the beginning of John and of 1 John. On the other hand, Luke makes use of independent traditions and thus supplements and corrects John.

The Apocalypse was written after the Fourth Gospel for Nero is then dead (Apoc 13:3) while at the time of the Gospel, he is alive (Jn 5:43). Because the Gospel was complete by A.D. 68, its author could be the Son of Zebedee. John the Apostle seems to have been the author of the Gospel and of 1 John. The Apocalypse and 2 John and 3 John would be written by John the Presbyter. In fine, the Fourth Gospel stands nearer to the history of Jesus than we have hitherto thought.—J. J. C.

954. B. P. ROBINSON, "Christ as a Northern Prophet in St John," *Scripture* 17 (40, '65) 104-108.

John the Evangelist evidently wished to represent Christ as a northern prophet, as an Elijah-Elisha figure. The first occurrence of this theme is in the account of the wedding feast of Cana. Every time that Cana is mentioned (Jn 2:1, 11; 4:46; 21:2) the words "of Galilee" are added. Also, the sign of Cana is intended among other things to remind us that Elisha began his ministry by sweetening the waters (2 Kgs 2:19-22). In Jn 7-8 there are several indications of this theme of Jesus as a northern prophet. But the least controvertible instance of Jesus being portrayed as an Elijah-Elisha figure is the multiplication of the loaves (Jn 6: cf. 2 Kgs 2:42-44). In addition, Jn 6:62 probably alludes to the ascension of Elijah (2 Kgs 2). As a northern prophet in the tradition of Elijah and Elisha, Jesus repeats, not mechanically but in a fuller and more meaningful sense, the actions characteristic of these prophets.—J. J. C.

955. F. SPADAFORA, "S. Agostino esegeta e teologo nel commento al quarto Vangelo," *PalCler* 45 (Mar. 1, '66) 321-326.

After a brief introduction selected passages of exegetical or theological interest are presented from the Italian translation of Augustine's commentary on John's Gospel (*Commento al Vangelo di S. Giovanni*, 1965).

956. W. THÜSING, "Die johanneische Theologie als Verkündigung der Grösse Gottes," *TrierTheolZeit* 74 (6, '65) 321-331.

The greatness of God in Johannine thought is set forth by the exposition of the following key texts: 1 Jn 4:4 (God is greater than the world); 1 Jn 3:20 (God is greater than our hearts); Jn 14:28 (the Father is greater than Jesus); 1 Jn 1:5 (God is light); 1 Jn 4:16 (God is love); Jn 4:23 (God is Spirit).

957. C. MASSON, "Pour une traduction nouvelle de Jean I : I b et 2," *RevThéol Phil* 98 (6, '65) 376-381.

The difficulty in translating these verses centers about the use of *pros* with the accusative. With the verb "to be," *para* followed by the dative was the usual way of answering the question "Where?" Since Jn 14:23 contrasts the usage of *para* and *pros*, it is not mere quibbling to ask why in v. 1b *pros* with the accusative was preferred.

A word is meant to be spoken, not in a void, but for a purpose. Hence the question to ask after v. 1a is, not "Where was the Word?" but "To whom was the Word spoken?" In the LXX and the NT the person addressed was ordinarily designated by *pros* with the accusative.

In Jn 1:1 the absence of a verb of speaking raises no problem since the verse treats of *ho logos* whose characteristic activity is speaking. A parallel use of *pros* and the accusative is found in Jn 10:35. Therefore Jn 1:1-2 should be translated: "In the beginning was the Word, and the Word spoke to God, and the Word was God; this Word spoke to God in the beginning." The Word is identified with God.—M. J. C.

958. W. BEILNER, "Aufbau und Aussage des Johannes-Prologes (Jo 1,1-18)," *BibKirche* 20 (4, '65) 98-105.

An examination of the background, the structure and exegesis of the passage leads up to a consideration of the Prologue's central theme and of its Logos Christology.

959. A. FEUILLET, "La signification fondamentale du premier miracle de Cana (Jo. II, 1-11) et le symbolisme johannique," *RevThom* 65 (4, '65) 517-535.

"My hour" of Jn 2:4 is best explained by a study of *kairos* in the NT, especially in Jn 7:6. *Kairos* is that special time of salvation, inherent in the coming of Christ but reaching its culminating point in the supreme salvific act of His death and Resurrection. (An important footnote to the discussion lies in

the fact that in both Jn 2:4 and 7:6, Jesus at first refuses a request and then proceeds to fulfill it in reference to His death-Resurrection.) The Messianic *kairos*, particularly in the Fourth Gospel, simultaneously includes both Jesus' historical life and the Church's subsequent existence in the fullness of time. Johannine symbolism certainly preserves Jesus' own words and actions which are frequently enigmatic and parabolic. John, however, adds his own observations; here in the Cana incident he brings out that what is now being done is, not Christ's definitive work as Messiah, but is certainly symbolic, not only of it, but also of the Messianic work in the Church. John, therefore, so combines Christology and ecclesiology, as well as sacramental and ecclesial symbols, that it is often difficult to draw a clear line of differentiation between one and the other.—C. St.

960. [Jn 6] F. J. MOORE, "Eating the Flesh and Drinking the Blood: A Reconsideration," *AnglTheolRev* 48 (1, '66) 70-75.

What is the purpose of Jn 6? John's words about eating the flesh and drinking the blood have had a lasting effect on Eucharistic doctrine and liturgy. Theologians have tried to explain away the literal meaning of these words, but they and we have retained the terms themselves. John, however, frequently wrote ambiguously to confuse the "Jews." A closer reading of the passage reveals that John is here protesting literalism and calling on men to "abide" in Christ, to love Him, and to keep His commandments. We should feed on Him as the branch draws life from the vine (Jn 15). We need to substitute the true Johannine doctrine of life in Christ for the usual cannibalistic terminology.—J. C. H.

961. J. J. O'ROURKE, "Jn 7, 14-53: Another combined narrative?" *StudMontReg* 9 (1, '66) 143-146.

The material contained in Jn 7:14-53 seems to show traces of coming from several pre-existing sources because of the strange contextual contrasts. Source analysis is not resolved by placing Jn 7:15-24 in the context of Jn 5:47 for the pericope itself is not completely homogeneous. There is evidence that material originally treating of certain themes was combined in a different fashion by the Evangelist when he composed the Fourth Gospel.—J. O'R (Author).

962. J. F. RANDALL, "The Theme of Unity in John 17:20-23," *EphTheolRev* 41 (3, '65) 373-394.

While there is much use of Christ's High Priestly Prayer in the cause of ecumenism, there is at the same time much confusion over its interpretation. The present study attempts to isolate and clarify the theme of unity. This is done in three ways:

(1) By examining the literary genre of farewell discourses as found in biblical and late Jewish writings. Over 50 such discourses were found, many of them containing more and more ideas on brotherly unity. Even some farewell prayers were discovered. Particularly striking were the similarities of theme

and vocabulary with the Johannine discourse. John reveals himself right at home in this milieu.

(2) Since there is so much evidence in the NT and in the early Church of connections between the Eucharist and the idea of unity, an investigation was made to determine whether there might not be a Eucharistic background to the farewell discourse and to the prayer for unity in particular. By converging indications it was concluded that there is indeed such a background. Ignatius of Antioch and the art of the catacombs were not mistaken in interpreting Johannine themes Eucharistically.

(3) Finally, the Fourth Gospel moves in a very special realm of ideas. An examination was therefore conducted in the light of the whole Gospel on the meaning of the major themes involved in the prayer. A close analysis of vv. 20-23 was then made in the light of Johannine style. This helped to clear up some historical difficulties involving punctuation and textual criticism as well. It is concluded that the notion of unity in John's prayer must not be divorced from the concrete Eucharistic, Johannine and ecclesial background. The prayer is ecumenical, as we understand the word today, only in an accommodated sense. It is much more a prayer for the community and for the world.—J. F. R. (Author).

963. [Jn 19:28] J. M. SPURRELL, "An Interpretation of 'I Thirst,'" *Church QuartRev* 167 (362, '66) 12-18.

The word "I thirst" in John's account of the Passion has much the same meaning as "My God, my God, why hast thou forsaken me?" in Mark and Matthew. In the light of Ps 69, thirst may be seen as part of the appointed sufferings of the Messiah (cf. Jn 19:24, 36, 37) which are made perfect in the suffering of Jesus. Yet the thirst is more than physical suffering. In the Psalms (e.g., 42:2; 63:1), thirst represents a longing for God. In the Fourth Gospel (4:14; 6:35), Jesus is the giver of living water. When the giver of living water Himself confesses thirst, He is portrayed as one who feels Himself cut off from the Spirit of God. The word "I thirst" anticipates the death of Jesus as the word "It is finished" anticipates His Resurrection.—R. L. S.

Acts of the Apostles

964. C. GHIDELLI, "Studi sugli Atti degli Apostoli," *ScuolCatt* 93 (Supp. 3, '65) 390*-398*.

A survey of 12 books on Acts.

965. C. GHIDELLI, "Tre recenti commenti in lingua tedesca agli Atti degli Apostoli," *ScuolCatt* 93 (Supp. 3, '65) 371*-389*.

A summary and critical evaluation are given of E. Haenchen, *Die Apostelgeschichte, neu übersetzt und erklärt* (13th ed., 1961); G. Stählin, *Die Apostelgeschichte, übersetzt und erklärt* (10th ed., 1962); H. Conzelmann, *Die Apostelgeschichte* (1963).

966. J. JERVELL, "Det splittede Israel og folkeslagene. Til motiveringens av hedningemisjonen i apostlenes gjerninger" [Divided Israel and the Gentiles. The Motivation for the Gentile mission according to the Acts], *Norsk TeolTid* 66 (4, '65) 232-259.

We are too inclined to think that Acts portrays the mission to the Gentiles as resulting from Israel's rejection of the gospel. On the contrary, "Luke" (the author of Acts) often calls attention to the gospel's success among the Jews even in the second half of the book where he speaks of Jewish opposition and persecutions. Israel was of two minds: some believed the gospel, others rejected it. The missionaries appear as the true Israel, thanks to the fulfillment of the promises which established a continuity in salvation-history. The Gentiles are to share in salvation because Israel has received the gospel. Thus is fulfilled the express will of God according to the Scriptures as is seen from the discourses in both parts of Acts and even in the concluding passage 28:23 ff. (the gospel has been preached wherever Jews are found). The incident of Cornelius only manifests a new form of the Gentile mission, specifically the coming of the uncircumcised to the faith.—L.-M. D.

967. G. LOHFINK, "'Meinen Namen zu tragen . . .' (Apg 9,15)," *BibZeit* 10 (1, '66) 108-115.

This phrase is commonly understood of Paul's missionary activity, i.e., he was to bring knowledge of Jesus throughout the world. But it could also mean simply that he would profess his own faith in Jesus before Gentiles and Jews alike, as the Vulgate, Luther, and a few modern exegetes would have it. This meaning squares with 9:16 and its introductory "for": the statement simply predicts that Paul would suffer for his faith, in line with the tradition-complex Lk 21:12-19, which Luke probably had in mind when he formulated Acts 9:15-16. Explained in this way, the first account of the Damascus appearance of the risen Jesus to Paul helps understand why the author mentions it twice more: each time he adds to the content of the revelation in order to reach a climax: 9:1-19 mentions only the election of Saul; in 22:17-21 Jesus Himself speaks and mentions the apostolic mission as something in the future; only in the account of 26:9-18 is Paul directly and immediately sent by Christ upon his apostolic work.—E. F. S.

968. [Acts 17] J.-C. LEBRAM, "Zwei Bemerkungen zu katechetischen Traditionen in der Apostelgeschichte," *ZeitNTWiss* 56 (3-4, '65) 202-213.

An attempt is made to give "historic color and historical probability" to the author's thesis [cf. § 9-986] that in Acts 17, a fragment of Aristobulus and the *Testament of Orpheus*, there is detectable a revelatory schema which follows the lines of a Jewish proselyte instruction. The article's two studies concentrate upon prayers in the 7th Book of the *Apostolic Constitutions*. *Apostolic Constitutions* 7, 35, 10 and 37 exhibit the same revelatory schema as Acts 17.

Apostolic Constitutions 7, 33 and 34 portray a "symbiosis" of the schema and the call to repentance, found also in Sir 16—17. The 7th Book of the *Apostolic Constitutions* has as its *Sitz im Leben* the "living instruction" of proselytes. It is probable that the Jewish-Hellenistic circles which were oriented toward apocalyptic were the immediate source of the revelatory schema and that their periodizing of the schema of revelation was the occasion for the eschatologizing of the schema in Acts 17.

When *Apostolic Constitutions* 7, 33 is compared with Acts, a striking parallel is evident in the use of two revelatory technical terms: *hodos* ("way") and *hodēgein* ("to show the way"). W. Michaelis and E. Haenchen could not explain the source of this phenomenon in Acts, but it is clear that the word *hodēgein* "apparently developed in the context of the Hellenistic interpretation of the Bible." Acts expands upon the use of *hodos* in the *Apostolic Constitutions* and is therefore evidence from a more developed stage of the catechetical tradition. Acts is dependent upon a catechetical praxis in Hellenistic Judaism for which there is independent evidence in the *Apostolic Constitutions*.—H. H. O.

969. G. FOLLIET, "Les citations de *Actes* 17,28 et *Tite* 1,12 chez Augustin," *RevÉtudAug* 11 (3-4, '65) 293-295.

Augustine attributes the quotation in Tit 1:12 to Epimenides of Crete. However, he never assigns the quotation in Acts 17:28 to a particular author.—R. B. C.

970. [Acts 22:17-21] E. P. BLAIR, "Paul's Call to the Gentile Mission," *BibRes* 10 ('65) 19-33.

The paper offers a suggestion concerning the *Sitz im Leben* of Paul's vision in the Temple at Jerusalem and proposes a new conception of the time and circumstances of his call to the Gentile mission. Though the whole story of the vision is expressed in the idiom and in the theology of Luke, there is solid historical basis for the tradition that Paul received his call to the Gentile apostolate, not at Damascus, but in the Temple. Further, this vision occurred during the Council and not on the Apostle's first visit to Jerusalem after his conversion.

Until Barnabas brought him to Antioch, Paul devoted his attention to the Jews. At Antioch he altered his conception of God's strategy for winning the world and turned his attention to the conversion of the Gentiles. One result of his mission at Antioch was the convoking of the Jerusalem Council, and during the Council the vision took place which convinced Paul that God had entrusted him with the gospel to the uncircumcized. But the Apostle did not cease to preach in the synagogues since without the offer of salvation the Jews could not reject it and subsequently be provoked to jealousy by the Gentiles' acceptance of the gospel.—D. M. B.

Acts, cf. §§ 10-931; 10-932; 10-933.

EPISTLES—APOCALYPSE

Paul

971. M. BALAGUÉ, "La entrega, nota característica del verdadero apóstol. El Fundamento de la espiritualidad paulina," *CultBib* 22 (204, '65) 271-278.

Christian spirituality according to Paul is founded upon the appreciation of Christ's redemptive work, is motivated by gratitude and is characterized by total dedication.

972. J. BLIGH, "Baptism in St Paul," *HeythJourn* 7 (1, '66) 60-62.

R. Schnackenburg, *Baptism in the Thought of St. Paul* (1964), affirms that baptism is the cornerstone of Paul's doctrine of salvation. On the contrary, neither baptism nor the Eucharist is thoroughly integrated into the theology of justification through faith which is set forth in Galatians and Romans. Paul could not consistently attack circumcision as a material rite and at the same time insist on the material rite of baptism. It is unlikely that the Epistles contain all that Paul had to say about baptism.—J. F. Bl. (Author).

973. H.-M. DION, "La notion paulinienne de 'Richesse de Dieu' et ses sources," *SciEccl* 18 (1, '66) 139-148.

In examining the major Pauline theme of the richness of God as developed against its OT background, we find two main meanings of *ploutos* (found in Rom 11:33 and Phil 4:19) and its related forms: the riches of God offered to men, and the riches of God's own glory. The OT and Qumran share with Paul a general thought pattern in which "according to the richness (or abundance)" of this (or these) attribute(s) God does for us this or that good thing. Philo sees in such a gift a philosophic communication of transcendent goodness, but Paul envisions a dynamic and personal cycle of giving concentrated in Christ. The unique wisdom of God coupled with the poverty of Christ conspire to give us riches.

But Paul, in speaking of the richness of God's glory (Rom 9:22-24; Eph 1:18-19; 3:16), adds the concept of our sharing in God's own divine plenitude to the OT notions on the spread of God's glory. He develops a seminal idea of glory found in the Gospels (Mt 13:43; Lk 22:29 f.) and makes explicit our union with God's glory, i.e., with the very source of His goodness to us, His richness recounted along with His wisdom in Rom 11:33.

Paul, then, speaks of God's richness only in connection with two complementary notions, that of God's mercy offering forgiveness and gifts to man and that of God's glory, transfiguring men. The Apostle derives his specific theme, not from the OT or Hellenistic thought, but from the early Church's paschal experience.—A. J. S.

974. J. GUILLÉN TORRALBA, "La Caridad en San Pablo," *EstBib* 23 (3-4, '64) 295-318.

Unconsciously Christian thinking has disfigured and devalued the concept of charity, converting it into Christian philanthropy. Actually, in the OT it is *agapē* which caused God's election of His people. In the NT, as a free divine act, *agapē* is "humanized" in Christ, and through Christ man partakes of divine life, a participation unheard of in the OT. Divine love as a salvific act is a *charis* given in Christ's total existential being and especially in His death and His Resurrection. Personal participation in *agapē* is through faith and hope. Paul demands of the Ephesians that faith with its individual and social consequences be the bond for an effective union with Christ. This identification with Christ is rendered visible through baptism. *Agapē* is the foundation and object of faith. On the other hand, man is saved in hope and this hope is certitude in the Holy Spirit who is the *dynamis* of the Resurrection, who is "interpersonal love."

There is definitely an ecclesiological dimension to *agapē*. Charity produces unity, essential to the community, and forms each individual's bond with God through Christ. It is the controlling force which makes possible the integral development of the Mystical Body. Charity as love of neighbor is the horizontal dimension of divine *agapē*. As described in 1 Cor 13, it cannot be mere philanthropy. It does not seem possible to distinguish between the theological and moral aspects of the virtue of charity; charity is love of the "total" God and the "one" Christ, nearly identified with the mystery of the Church.

Finally, *agapē* has a cosmic and eschatological facet. Sin accounts for the corruption of the cosmos (cf. Rom 8:22); in the apex of God's love, the death and Resurrection of Christ the New Adam, the cosmos is resurrected. Furthermore, the celestial community in which the Spirit is present and is acting is a community of love.—J.-C. V.

975. W. GNUTEK, "Paweł z Tarsu, Apostoł Jezusa Chrystusa i pisarz natchniony (Paulus Tarsensis, Christi Jesu Apostolus et hagiographus)," *Ruch BibLit* 18 (3, '65) 142-151.

A chronology of the Apostle's life and writings is first presented, then the generally accepted conclusions about his Epistles: their dates of composition, style, theological content, etc.

976. P.-A. HARLÉ, "Le Saint-Esprit et l'Église chez saint Paul," *VerbCaro* 19 (74, '65) 13-29.

The relation of the Spirit to the Church is expressed by the notion of "Body" in Paul's great Epistles and re-expressed more profoundly by the notion of *plerōma* in the Captivity Epistles. For Paul, the Spirit is not merely a gift; it is the font of life and dynamism activating the body of the Church. What the Spirit has realized in fullness of corporeal indwelling in Christ (Col 2:9) it realizes in the life of the Church (Eph 1:23). Its gift is indefectible because it is not merely something given but a donation of life by which the body is re-created without ceasing.

According to St. Paul the reality of the Body of Christ is not derived from the social character of the Church; it is rather correlative with the reality of the Spirit, the unifying principle of life. The Church experiences the mysterious life of the Spirit according to which the vivifying Spirit and the vivified body each require the other. *Plerōma* in the Captivity Epistles designates the relation of the Spirit to the Church on a deeper level, in a unified, universal and eschatological sense. The term is used to evoke both the ideas of definitive plenitude (Col 1:19; 2:9) and a process of fulfillment (Eph 1:23; 3:19; 4:13).

In the Captivity Epistles *plerōma* replaces the notion of *pneuma*. Where two words, body and Spirit, described the mystery of the Church, one alone, the *plerōma*, is capable of designating it, as it were, from within. What Paul said earlier about the action of the Spirit simultaneously constituting the body and building it up in view of its full realization is essentially superseded by the theme of the *plerōma*. This notion signifies the Church as an eschatological reality rather than as a fixed and static institution; it gives to the Church its meaning which is convocation, gathering together, animation and setting in movement toward the achievement and the plenitude in Christ.—W. B. B.

977. H. B. KOSSEN, "Verbond en besnijdenis bij Paulus in verband met de doop" [Covenant and Circumcision in Relation to Baptism according to Paul], *NedTheolTijd* 19 (6, '65) 433-465.

The main argument for the thesis of G. de Ru's *De kinderdoop en het Nieuwe Testament* (1964) disagrees basically with Pauline ecclesiology. In Paul's view, the Church is not simply the people of the New Covenant whose members are distinguished from unbelievers by the sign of baptism, as the people of the Old Covenant were by circumcision. On the contrary, the New Covenant was made by God, not with the Church, but with all Israel even though for the time being this is believed only by the Remnant of Israel and by those Gentiles who joined the Remnant as a consequence of the latter's missionary activity. Baptism, therefore, was originally, and still is, the badge that distinguishes the true Israel of God from the others, i.e., from those Israelites who did not accept the new life to which Jesus led the way. This sign will remain until the day when there will no longer be any distinction between the true Israel and all Israel.—W. B.

978. E. LOHSE, "Taufe und Rechtfertigung bei Paulus," *KerDogma* 11 (4, '65) 308-324.

In examining Paul's teaching on baptism we should not begin from 1 Cor 15:29 (which, reflecting the practice of vicarious baptism, supposed that baptism worked with "irresistible force") but from such passages as Rom 6:3 or 1 Cor 6:13. These show that Paul himself, when he came to "faith in the crucified Messiah," was received into the Christian community by baptism. The first Christians understood baptism as authorized by Christ, as making the baptized belong to Christ, and as bringing them through the reception of the Spirit into the eschatological people of God. In the pre-Pauline Hellenistic Christianity,

baptism was thought to join one to the dying and rising of Christ and to convey a vital, divine power and a safe salvation—a notion drawn from the mystery religions.

Paul took up and altered the notion of being joined to Christ's death/Resurrection. Baptism is not the transmission of divine power, but a dying to the dominion of sin, a coming as a member of God's people under the lordship of Christ and so a calling to a life of total obedience. It is an action of God on the baptized (cf. the passive expressions of 1 Cor 6:11 and 12:13) but not in the sense of conferring a safe possession of salvation.

In Paul, baptism and justification are not merely viewed in parallel fashion, but are also related. Christ's death and Resurrection broke the dominion of sin and brought justification which the baptized appropriate in faith. The sacrament preserves the proclamation of the word from an "inadmissible spiritualizing"; the preaching prevents a magical interpretation of the sacrament.—G. G. O'C.

979. C. M. MARTINI, "Selecta ex: 'Studiorum Paulinorum Congressus Internationalis Catholicus 1961,'" *VerbDom* 43 (6, '65) 301-310.

A summary is given of 12 of the major articles which appeared in the 1963 two-volume report of the international Catholic congress on Pauline studies.

980. A. Q. MORTON, "Computer Criticism: A Reply," *ExptTimes* 77 (4, '66) 116-120.

In response to the critical article of H. K. McArthur [cf. § 10-588], some basic and essential information is provided about the application of mathematical techniques to problems of authorship in the NT. Hitherto the basic explanatory publications have been articles in statistical journals only. Essentially the method is one of examining certain stylistic habits in many samples of Greek prose writers and demonstrating that the only differences are the chance variants of random sampling. Other differences would indicate spuriousness. Answers are provided here to the four questions raised by McArthur concerning the distribution of *kai* in the allegedly Pauline Epistles, which is only one of many factors in the whole argument.—G. W. M.

981. C. F. D. MOULE, "St Paul and Dualism: The Pauline Conception of Resurrection," *NTStud* 12 (2, '66) 106-123.

Paul steered a remarkably consistent course between, on the one hand, a materialistic doctrine of physical resurrection and, on the other hand, a dualistic doctrine of the escape of the soul from the body; and the secret of his consistency is his tenacious grasp of the central theme: Jesus, Son of God. What controls his system of thought is, not the antithesis between matter and spirit, but that between disobedience and filial obedience. Matter is to be used but to be transformed in the process of obedient surrender to the will of God. At an earlier stage (1 Cor 15) the Apostle held that matter would be included in a superimposed immortality. Later (2 Cor 4-5) he realizes that matter is to be

consciously surrendered in exchange for that which transcends it. Had Paul known the physiological process by which an insect goes through its metamorphoses, it might have been a useful analogy for describing the transformation of the *sōma psychichon* into the *sōma pneumatikon*.—J. J. C.

982. J. M. MYERS AND E. D. FREED, "Is Paul Also Among the Prophets?" *Interpretation* 20 (1, '66) 40-53.

Although never applied to Paul in the NT, the term "prophet of God" well describes one aspect of his personality. Indeed, Paul's prophetic qualities may even be dominant in his theology and sense of vocation. He refers to himself as servant (*doulos*) of the Lord, as did some of the OT prophets. He encourages prophesying in the Church. In places the poetic quality of his language is like that of the prophet (Phil 2:6-11; Col 1:15 f., 18 ff.; 1 Cor 13:1-12) as is his call to the service of the kingdom (cf. Isa 6; Acts 9; 22; 26; Jer 1; Gal 1:15; 1 Cor 7:10). Paul retreated into the desert as did Moses, Elijah, John the Baptist and Jesus. Like the prophets, he received visions.

His relationship with Christ gave him a knowledge of God's will not unlike that of the prophet who stood in the council (*sôd*) of the Lord (Gal 1:12; 1 Cor 9:1; 11:23). As the bearer of divine revelation, he became an extension of Christ Himself (Gal 2:20; Col 1:24-25; 2 Cor 12:2). His authority was commensurate with this role (2 Thes 3:14). Although often in sharp conflict with the authorities of the Jerusalem church, Paul was not anti-Church, just as the prophets were not basically anti-cult. Rather, Paul condemns the attempt to make normative what he regarded as *adiaphora*. In summary, it is clear that Paul demonstrates prophetic qualities. In the final analysis there may not be much difference between the OT prophet and the NT apostle except that the latter's mission was oriented toward those outside as well as those within the fold.—R. A. B.

983. L. STEFANIAK, "Tworzywo projeciowe i literackie doktryny św. Pawła Apostoła (Idearum thesaurus et formae litterariae doctrinae S. Pauli)," *RuchBibLit* 18 (3, '65) 152-161.

Paul's Epistles are examined in order to determine whether his thought is Palestinian-Pharisaical, Judaeo-Hellenistic or pagan-Hellenistic. The study demonstrates that a deep faith in Jesus Christ as the Son of God and a profound knowledge of the OT and contemporary Jewish literature were the two most important formative influences in Paul's intellectual development.—W. J. P.

984. H. ULONSKA, "Die Funktion der alttestamentlichen Zitate und Anspielungen in den paulinischen Briefen," *TheolLitZeit* 90 (10, '65) 793-794.

The title is that of an unpublished dissertation here summarized which studies the question: Did Paul proclaim to his prospective converts his pre-Christian understanding of the OT without reflection and probably in a Christological sense, or did he avoid using the OT in his missionary preaching?

Paul, cf. § 10-886.

985. J. KINOSHITA, "Romans—Two Writings Combined. A New Interpretation of the Body of Romans," *NovTest* 7 (4, '65) 258-277.

(1) In the prologue and epilogue, Romans is addressed to Gentiles (1:5, 13; 15:16, 18), whereas the letter speaks to the mixed congregation of Jews and Gentiles. Chapter 16 and other sections of our letter should be separated from the rest. Paul wrote only to the Gentiles. (2) Abrupt transitions, changes in tone and the evidence of a Cynic-Stoic diatribe (c. 2) lead to the conclusion that our Romans is a conflation. (3) Paul wrote, in addition to a letter to the Gentiles, a manual of instruction on Jewish problems which was added to the Gentile letter.

The manual discussed (a) the salvation of the Jews (2:1-5, 17—3:20; 3:27—4:25; 5:12—7:25; 9:1—11:36); (b) the problem of vegetarianism (14:1—15:3) and (c) contained a postscript (15:4-13). Part (a) was sermon material but also included material from debates Paul had with opponents in Ephesus. Part (b) was against the "weak," i.e., Jews and those under their influence such as Gentile converts, "God-fearers" and proselytes. They were a splinter group in Ephesus. Part (c) was appended when the letter was sent to a church, probably Ephesus. Parts (a) and (b) were written in Ephesus, part (c) in Corinth. The manual and the original Romans (to a Gentile group) were entrusted to Phoebe to be read at Ephesus. Chapter 16 is an introductory letter for Phoebe. (4) The original Romans (to the Gentiles) was written during the three-months stay in Greece, probably in Corinth (Acts 20:2). (5) In both documents there are different emphases and slightly different approaches to faith, Christology and the Holy Spirit.—D. C. Z.

986. E. PAX, "Ein Beitrag zur biblischen Toposforschung (Röm 3,19)," *Stud Bib Franc Lib Ann* 15 ('64-'65) 302-317.

The words "that every mouth may be stopped and that the whole world may be held accountable to God," which mark a high point in the first section of Romans, are a commonplace, rooted in the liturgy, which portrays the helplessness of man rejected by God. At the same time the words represent a Jewish theologoumenon that Paul places in the new Christian setting, thus making it indicative of a decisive turning point and the beginning of Christ's salvific action.—J. J. C.

987. [Rom 5:12-21] M. FLICK, "Riflessioni teologiche su un saggio esegetico," *Biblica* 46 (3, '65) 362-364.

The doctrine of original sin is aptly explained from its exegetical, patristic and dogmatic aspects by S. Lyonnet in "Le péché (Judaïsme—Nouveau Testament—Péché originel)," *Supplément au Dictionnaire de la Bible*, Fascicule 38 (1963) 481-768.

988. [Rom 7:7—8:4] B. VOLKWEIN, "La Ley y la Cruz en San Pablo," *Revist Bib* 27 (4, '65) 213-220.

After a brief orientation which sets forth the problem, the study examines Paul's teaching concerning the function of the Law and of Christ's death upon the cross.

989. [Rom 9—11] A. BEA, "Das jüdische Volk und der göttliche Heilsplan," *StimmZeit* 176 (15, '65) 641-659.

A German version of an article which appeared in *CivCatt* 116/4 (Nov. 6, '65) 209-229 [cf. § 10-598].

990. [Rom 9—11] A. BEA, "El pueblo hebreo y el plan divino de la salvación," *RazFe* 172 (6, '65) 417-436.

A Spanish version of the same article.

991. [Rom 9—11] A. BEA, "The Jewish People in the Divine Plan of Salvation," *Thought* 41 (160, '66) 9-32.

An English translation of the same article.

992. [Rom 9—11] B. HUSSAR, "Réflexions sur le mystère d'Israël," *BibTerre Sainte* 79 ('66) 6-7.

Vatican II's statements concerning the Jewish faith remind all that mankind received its religious heritage in Israel and that Israel's mission in the world is not yet finished.

993. [Rom 9—11] K. SCHUBERT, "Die Erklärung des 2. Vatikanischen Konzils über die Juden," *BibLiturg* 39 (1, '66) 16-25.

The article recalls the injustices suffered by the Jewish people, shows how Vatican II condemns all forms of anti-Semitism, and points out that no text in the NT justifies any condemnation of the Jews.

994. H.-W. BARTSCH, "Röm. 9, 5 und 1. Clem. 32, 4. Eine notwendige Konjektur im Römerbrief," *TheolZeit* 21 (5, '65) 401-409.

The conjectural restoration of a text is legitimate but only in those cases where the present text (a) is impossible to explain as part of the original writing and (b) represents the likely understanding of a later generation. Both conditions hold true for Rom 9:5b, and therefore the conjecture of J. J. Wettstein and K. Barth is to be adopted, reading *hōn ho* rather than *ho ὅn*.

(1) The present phrase must be relative, referring to Christ. A period after *sarka* (Lietzmann) or *pantōn* (Zahn) would make the resultant doxology much too abrupt and is not justified by the text; but a doxology to Christ as God is most inappropriate in the context where Paul is seeking to understand why, in spite of the divine election and the concomitant advantages of Israel (cf. 3:2),

part of his people have not recognized Christ. (2) A correction could have originated at a time when the Church was so separated from Judaism that one could not agree that God belongs to Israel or even say without further qualification that the Messiah came from Israel. (3) The conjectural restoration must be presupposed as the text behind the paraphrase of Rom 9:4 f. found in *1 Clement* 32, 4. (4) The original text probably was a Hellenistic Jewish formulation adopted with approval by Paul, and it shows a clear parallel structure:

of whom the sonship and the glory and the covenants
and the lawgiving and the worship and the promises ;
of whom the fathers and from whom the Messiah according to the flesh ;
of whom the God who is above all who is blessed forever. Amen.—L. G.

995. O. GLOMBITZA, "Apostolische Sorge. Welche Sorge treibt den Apostel Paulus zu den Sätzen Röm. xi 25 ff.," *NovTest* 7 (4, '65) 312-318.

As a conclusion to cc. 9—11, these verses refer to a mystery. While there are textual variants and differences of opinion as to translation, it is clear that Paul saw a danger that his readers would consider themselves wise in and of themselves. In the context it is clear that the mystery should not remain unknown but those not knowing should listen to those who are knowledgeable. Paul fears that the congregation would be unmindful of the history of God's action and develop a kind of fanaticism (*Schwärmerei*). They would disregard the history of God if they would (a) take as standard only their own experience, (b) disregard tradition, and (c) force the whole world to conform to their limited views. The mystery is that the grace which the Romans enjoy is bound up with the election of Israel. For Paul, this can be shown in Scripture, and he warns his converts that, should they be puffed up, they would substitute their own principles for God.—D. C. Z.

996. [Rom 12:1-2] H. SCHLIER, "Der Christ und die Welt," *GeistLeb* 38 (6, '65) 416-428.

According to Paul the Christian should reject entirely the world's principles and outlook and should be completely converted to the service of God. This conversion begins with a thorough renewal of one's way of thinking and results in a total commitment to doing the will of God.—J. J. C.

997. [Rom 15:16] R. M. COOPER, "Leitourgos Christou Iesou. Toward a Theology of Christian Prayer," *AnglTheolRev* 47 (3, '65) 263-275.

Rom 15:16 provides a general and profound basis for a theology of Christian prayer. Here Paul designates himself as (the?) *leitourgos Christou Iēsou*. The context of his ministry is twofold: it is located in the world and in the Spirit, as the rest of Romans shows. The term *leitourgos* has a general meaning but is here used in a priestly sense. The same emphasis is obvious in *hierourgounta* and *hē prosphora*. Paul sees himself as somehow necessary so that the Gentiles may be offered to God (cf. 12:1). The verse, therefore, might well provide a common

ground for Catholic and Protestant ideas of ministry. Calvin, e.g., sees Paul as a mediator here. The unconsciously Trinitarian structure of the verse is not accidental. It is in the Spirit that Paul, like Christ, offers the whole of life to God.—J. C. H.

998. M. D. HOOKER, "Hard Sayings. I Corinthians 3 : 2," *Theology* 69 (547, '66) 19-22.

When he contrasts feeding with meat and feeding with milk, Paul seems to echo and to reject a distinction proposed by the Corinthians. The Apostle's "meat" and "milk" differ little, since he had already preached Christ crucified to these converts, and the strong food Paul is able to offer is found in the wisdom and power of God which seem in the eyes of men folly and weakness.—J. J. C.

999. W. J. ROSŁON, "'A ten, kto przylgnie do Pana, stanowi z Nim jednego ducha' (1 Kor 6, 17) ('Celui qui s'unit au Seigneur n'est avec lui qu'un seul esprit' (1 Cor. 6, 17)," *Rocznik Teologiczny* 12 (1, '65) 59-73.

A thorough exegetical consideration of this text studies Paul's interesting analogy of the union between man and the Spirit of Christ and the union of man with a harlot. A person belongs to Christ, is one with Him, if he has the Spirit which Christ Himself possesses. Since the Spirit is given in baptism, and a most intimate bond with Christ and His Spirit is established, Paul's analogy is most fitting and not at all irreverent.—W. J. P.

1000. R. L. ROBERTS, "The Meaning of *Chorizo* and *Douloo* in 1 Corinthians 7:10-17," *RestorQuart* 8 (3, '65) 179-184.

Paul is saying that the Christian may permit divorce, but the Apostle does so because the brother or sister is not under slavery or bondage in the sense of being required to prevent separation. "This fully represents the grammatical structure of the passage and fits naturally into the context of the chapter."

1001. [1 Cor 7:14] G. WALTHER, "Übergreifende Heiligkeit und Kindertaufe im Neuen Testament," *EvangTheol* 25 (11, '65) 668-674.

The Jeremias-Aland discussion of early Christian baptism is seen in a new light when one considers that females belong to Israel, not through circumcision, but through a "contagious holiness" derived from the male head of the household. Similarly, in Jewish-Christian families where the boys were still circumcized, the girls certainly were not baptized. This "contagious holiness" is mentioned in 1 Cor 7:14c for both boys and girls born to Gentile-Christian parents. Accordingly no children born in Christian families were baptized in the first century.—L. G.

1002. [1 Cor 12—14] O. EGGENBERGER, "Die neue Zungenbewegung in Amerika," *TheolZeit* 21 (5, '65) 427-446.

The modern practice of glossolalia seems to adhere more closely to the guidelines of 1 Cor 12—14 than does that of the older Pentecostalist movement.

1003. K. MALY, "1 Kor 12,1-3, eine Regel zur Unterscheidung der Geister?"
BibZeit 10 (1, '66) 82-95.

"You know that you, while you were still heathen, were always led to dumb idols, led away (like prisoners)," is the meaning of v. 2, with no implication of an ecstatic overpowering or orgiastic cult. The emphasis is on the former enslaved state of the Corinthian Christians. The complicated structure of vv. 2-3 is explained as a very abbreviated allusion to Deut 28:36 f. Pagans are led to idols; Christians are led by the Spirit, Rom 8:14; Gal 5:18, here rendered equivalently "to speak by the Spirit."

Two interwoven antitheses may be discerned in 1 Cor 12:2-3, the first having a temporal aspect: the former condition as heathen, the present as Christians. The second antithesis is found in v. 3 which exemplifies to what the Spirit may impel, against a background of what the Spirit could never empower one to say. Accordingly, v. 3 is not a "pastoral rule of thumb" to discern spirits: as such it would be insufficient. Rather it is a guaranty that life in Christ is totally and unreservedly led by the Spirit of God. It is unthinkable that He might impel one to deny Christ; on the other hand, He manifests His power whenever the believer professes his faith.—E. F. S.

1004. M. SABBE, "De weg van de liefde (1 Cor. 13) (I) . . . (II)" [The Way of Love], *CollBrugGand* 10 (4, '64) 494-511; 11 (4, '65) 433-480.

Since Rom 12 and 14 constitute a long instruction on the mutual relationship of the charisms, the place of 1 Cor 13 is first studied and the problem of authenticity examined. Next, Greek, and especially late-Jewish parallels, are cited which indicate how Paul composed vv. 4-7 according to an apparently already existing and well-known pattern.

There are three subdivisions in 1 Cor 13. The first (vv. 1-3) on the uselessness of the charisms without charity and the third (vv. 8-13) on the theological dimension of charity that never fails, have the same theme—charity is the gift of God par excellence. The intermediate part (vv. 4-7) on the moral qualities of charity, would seem to be an interpolation as it is concerned with the Christian's attitude toward the neighbor. In each subdivision there are intentional repetitions, chiasmi, inclusions and climaxes. These, together with the thought progression, show that v. 8 really belongs to the third part and forms an inclusion with v. 13. Though belonging to the second part, v. 7 anticipates the triad faith, hope and charity of v. 13.

In v. 12a, "knowledge" should be understood as the same religious and charismatic knowledge mentioned in vv. 9-10. The "full knowledge" in v. 12b means in biblical acceptance a mutual penetration in charity. The term "remain" in the crucial v. 13 should be interpreted as an eschatological duration; *nun* should be taken in a logical, not temporal, sense. The fact that faith and hope together with charity will remain always does not contradict Rom 8:24-25 and 2 Cor 5:7, if these are properly understood. Faith, hope and charity together constitute the Christian's total attitude of life, the faithful openness and submission in love, which some day will be perfected in the eschatological consummation.—J. L.

1005. H. CONZELMANN, "On the Analysis of the Confessional Formula in I Corinthians 15:3-5," *Interpretation* 20 (1, '66) 15-25.

The translation of an article which appeared in *EvangTheol* 25 (1-2, '65) 1-11 [cf. § 9-1009].

1006. J. PANAGOPOULOS, "'Diakonia tes katallages' (2 Kor 5,18). Eine orthodoxe Studie zur exegetischen und dogmatischen Problematik des Amtes," *UnaSanc* 20 (2-3, '65) 126-151.

Office and authority in the Church are studied in the light of Greek Orthodox teaching according to their exegetical and dogmatic aspects, and throughout there is constant reference to Protestant and Catholic writings.

1007. R. LEIVESTAD, "'The Meekness and Gentleness of Christ' II Cor. X. 1," *NTStud* 12 (2, '66) 156-164.

The terms *praytēs* and *epieikeia* describe the attitude or character of Christ. *Epieikēs*, when applied to rulers, denotes indulgence, equity, lenience. In Wis 2:19 the term is used of the righteous one who is apparently a representative of the poor (2:10). Here *epieikeia* must signify a humble, patient steadfastness which is able to submit to injustice, disgrace and maltreatment without hatred or malice, trusting in God in spite of all. This text undermines Harnack's statement that the LXX knows for *epieikeia* only the meaning of the indulgence of the ruler. In the NT the meaning of humble, patient steadfastness is not exceptional.

Praytēs in the Bible denotes the humble and gentle attitude which expresses itself in patient submissiveness to offense, free from malice and desire of revenge. The term is closely associated with weakness, poverty and lowly estate. In 2 Cor 10:1 *praytēs kai epieikeia* form a hendiadys. It is a sound principle to assume that the sense is qualified by the more usual and familiar of the terms, namely *praytēs*. Where the two words occur together in the relevant Christian texts, they describe a gentle, humble and modest attitude as a general Christian ideal, not the magnanimity and generosity to be exercised by authorities. In the *Epistle to Diognetus* 7, 4 f. and the *Testament of Daniel* 5, 13, etc., the paradox of the revelation of the Lord does not consist in the mildness and generosity of His reign but in His coming in the shape of a poor and lowly human being. Similarly Paul alluded to the same paradox, the kenotic revelation, when he reminds the Corinthians of the *epieikeia* and *praytēs* of Christ. This interpretation of the terms is the only one that fits the context. Jesus demonstrated His "meekness and gentleness" by becoming humble and weak. Against this background the Corinthians ought to appreciate the humbleness and weakness of the Apostle.—J. J. C.

Galatians—Hebrews

1008. A. GOFFINET, "La prédication de l'Évangile et de la croix dans l'Épître aux Galates," *EphTheolLov* 41 (3, '65) 395-450.

The "gospel" of Paul in Galatians is described and situated on the scale of growth of the primitive Christian message. A study of the Epistle's main themes

and an extended analysis of words and literary forms indicate that the substance of the "gospel" is rooted in pre-Pauline Palestinian tradition. The primitive message of the dead (1:4) and risen (1:1) Christ is summed up in the Pauline expression "the gospel of Christ" (1:7) which is the "word of God" because revealed directly to Paul by Christ with no human intermediary (1:11, 12, 16). Yet for Paul there is no contradiction between his personal, apocalyptic perspective on the message and the traditional Palestinian one. Either aspect is emphasized according to the needs of the hour.

Galatians marks a first transitional stage away from the parousia-centered letters to the Thessalonians. It is a reflection on the actual, salvific efficacy of the redemption and principally of the death of Christ. Paul's "gospel" can mean both his personal revelation and his vocation to the Gentiles, its newness consisting in this latter element. His polemic against the salvific power of the Law occasioned theological reflection on the death-resurrection antithesis. At this first stage of development in Galatians the theology of the cross acquired a certain autonomy. Paul's great fear, however, was apprehension over the unity of the "gospel" and consequently of the apostolic body and the Church. The truth Paul preaches is the "gospel" of Christ who by death delivered humanity from the Law and sin—a message received in a revelation from the Savior. The Christian, called by God and justified by faith in Christ, possesses the liberty of the spiritual man, an essential aspect of the new creation.—M. J. C.

1009. G. M. TAYLOR, "The Function of *PISTIS CHRISTOU* in Galatians," *JournBibLit* 85 (1, '66) 58-76.

It is suggested that *pistis* (Gal 2:16, 20; 3:22, etc.) is the *fidei commissum* of Roman law, and that Paul uses this concept to explain in juristic terms how the inheritance of Abraham is transmitted through Jesus Christ to both Jews and Gentiles and upon precisely the same terms. The arguments for the thesis are the following. (1) The great majority of the instances of *pistis* in Paul occur in specifically juridical contexts; the word is not a uniform feature of his thought or expression but one which he uses selectively when he must deal with problems involving the law. (2) In Galatians *pistis* plays an integral part in an elaborate transaction that is explicitly juristic. (3) The transaction has a parallel, both in its over-all structure and in its component parts, in Roman law; and *pistis* performs the same function in this transaction that *fidei commissum* would perform in its Roman parallels.

(4) *Pistis* is the Greek word apt to express *fidei commissum*, and *pistis Iēsou Christou*, etc., is the apt phrase to express Christ's tenure in *fidei commissum*. (5) *Fidei commissum* was a device familiar to non-Romans with no particular technical competence in Paul's day. (6) *Pistis* as *fidei commissum* fits intelligibly into the argument of Galatians in a way that *pistis* as faith in Christ does not.—J. J. C.

1010. J. T. SANDERS, "Hymnic Elements in Ephesians 1—3," *ZeitNTWiss* 56 (3-4, '65) 214-232.

Eph 1:3-14; 1:20-23; 2:4-10 and 2:14-18 have been advanced as hymnic passages, but only 2:14-18 is certain to be a hymnic quotation. The remainder are hymn-like passages created to support the views of their author.

In view of the parallelism between Eph 2:6-7 and Eph 1:20-21 and between Eph 2:1; 2:4 and Col 2:12 f., one must consider Eph 2:4-7 and 1:20-23 together in regard to their hymnic characteristics. Noting the liturgical background of the Colossian passage, the strong formal *and* material relationship between Eph 1:20 ff. and 1 Cor 15:12-28, and the hymnic character of Eph 1:20—2:7, it can be concluded that Eph 1:20 ff. and Col 1:12 ff. drew on elements of primitive Christian preaching which found their way into the liturgy of primitive Christianity. The linguistic parallel between Eph 1:20 ff. and Col. 2:9 f. indicates that the author of Ephesians followed Colossians, perhaps recognized its liturgical setting, and then worked the statements into a hymnic form by drawing on his own liturgical background.

This conclusion is supported by an analysis of Eph 1:3-14. It is neither a hymn nor an insertion but is integral to Eph 1—3, a section showing stylistic relation to the hymnic language of Qumran. Eph 1:3-14 is a hymnic adaptation of Col 1:3-23 made to present a new ecclesiology. With this opening "benediction" as paving stone, the Colossian terms *oikonomia*—the plan of God, the commission to an apostle—and *mystērion*—Christ the Logos—are redefined in Eph 3 so that the former indicates the order that the Gentiles are also a part of the Church, and the latter some fundamental principle of Church order given only to Church officials. The commission to carry the gospel to all the world is given a temporal element, thus making the Jewish-Christian hierarchy the gracious dispenser to the Gentiles of the right to membership in the Body of Christ.—J. T. S. (Author).

1011. K. ROMANIUK, "Zbawcza inicjatywa Boga [według Ef 1, 3-14] (Deus salutis initiator)" [according to Eph 1:3-14], *RuchBibLit* 18 (6, '65) 328-346.

Some observations are made on the literary form of the text. These are followed by an exegetical and theological analysis of the terms used to describe God's salvific will and by a study of the eternity and sovereignty of God's salvific initiative.—W. J. P.

1012. C. C. RYRIE, "The Mystery in Ephesians 3," *BibSac* 123 (489, '66) 24-31.

"The mystery of Ephesians 3 is the equality of Jews and Gentiles in the body of Christ. This equality and this body were not revealed in the Old Testament. They were made known only after the coming of Christ by the Spirit to the apostles and prophets including Paul but not excluding others." The chapter thus interpreted is in accord with the doctrine of dispensational premillennialism.

1013. [Eph 4:18] B. LINDARS, "Blind or Hard of Heart?" *Theology* 69 (549, '66) 121.

Unquestionably the correct literal translation of *pōrōsis* is "hardness," but the true interpretation is "blindness," which better represents the meaning intended in the passage.

1014. A. M. LA BONNARDIÈRE, "Le combat chrétien. Exégèse augustinienne d'*Ephes. 6,12*," *RevÉtudAug* 11 (3-4, '65) 234-238.

Augustine glosses this text to free it from any Manichaean interpretation. The battle is not cosmic but moral. "Flesh and blood" means not "body" but "man." "World" does not mean "the physical universe" as evil in itself, but "sinners." The demons are not rulers of the universe but only of sinners who have submitted to them. Finally, the "heaven" which belongs to the evil spirits is a lower heaven.—R. B. C.

1015. F. J. BUCKLEY, "Joy in the Midst of Suffering," *BibToday* 1 (23, '66) 1546-47.

The key theme of Philippians is joy in the midst of suffering, and it is the Christian imitation of the Christ-pattern which produces this joy for Paul and the faithful.

1016. A. FEUILLET, "L'hymne christologique de l'Épître aux Philippiens (ii, 6-11)," *RevBib* 72 (3, '65) 352-380.

The biblical sources of the Christological hymn in Phil 2:6-11 certainly include the Servant figure of Isa 52—53, certainly Adam from Gen 3, and probably Satan also. The idea of the pre-existence of Christ may owe something to Dan 7 (compare *k̄abar ēnāš* in Dan 7:13 with *hōs anthrōpos* in Phil 2:7); if so, the idea of Wisdom personified may not be altogether a stranger to the passage (for the Son of Man is closely associated with the Wisdom figure). This new hypothesis will be examined in the next installment of the article.—J. F. Bl.

1017. [Phil 2:6-7] D. H. WALLACE, "A Note on *morphē*," *TheolZeit* 22 (1, '66) 19-25.

Morphē is a distinctively, though not exclusively, Pauline word. J. B. Lightfoot, explaining Phil 2:6-7, held that, though not a synonym of *ousia*, *morphē* involves participation in the *ousia*. Against this interpretation, J. Hering and others claim that *morphē* looks back to the Hebrew *d̄emūt* ("image") and that Gen 1:26 provides the background for the kenosis passage. However, the LXX offers insufficient evidence to support the hypothesis that *morphē* bears the same semantic value as *d̄emūt*. Also, both in classical and Hellenistic Greek, *morphē* tends to point to the metaphysical property of an object so that it refers to nature or essence.

Cullmann tries unsuccessfully to equate *morphe* and *eikōn*, an attempt which is partially explained by the present-day disaffection for any metaphysical interest in biblical theology or in NT Christology. It is true that the Semitic mind has more affinity for the concrete than the abstract, but the contemporary distinction between a functional and an essential Christology is more the product of academic theology than an original concern of Paul to whom the entire consideration remained undifferentiated.—J. J. C.

1018. A. F. J. KLIJN, "Paul's Opponents in Philippians iii," *NovTest* 7 (4, '65) 278-284.

The integrity of Philippians continues to be an issue, especially the unity and purpose of Phil 3. The usual notion is that the chapter is directed against two or three opponents or that it might even be a separate letter. Although the adversaries are neither libertarian nor perfectionist pneumatic, Phil 3 is a unity. Probably after Paul left Philippi Jewish missionaries came and preached a way of perfection different from his. Paul (a) states his own position and that of his opponents (3:2-14), (b) summons the Philippians to the right way of thinking and to follow his example (vv. 15-17) and (c) ends with a promise and an admonition (vv. 17-21).

In vv. 2-14 six elements indicate Paul's position and that of his adversaries. (a) They are *hē katatomē*, a contemptuous term for *hē peritomē*. (b) They claim superiority according to the flesh; he claims even on this score to have greater merits than they. (c) His lineage and achievements are *kerdos*. Among his *kerdē* are, not only the merits of the fathers, but also those derived from a strict observance of the Law. (d) The gnosis mentioned is not esoteric but has to do with the Law. (e) Righteousness of the Law versus righteousness of God presupposes a Jewish audience. (f) Paul seeks the perfection of righteousness (v. 12). Throughout this section Paul takes up Jewish words, both technical and slang, and gives them new meanings. But he also opposes certain Jewish ideas. Both the Jews and Paul looked for perfection, but Paul's was in the future.—D. C. Z.

1019. E. P. SANDERS, "Literary Dependence in Colossians," *JournBibLit* 85 (1, '66) 28-45.

The problem of Colossians is that it stands midway between the undisputed Pauline letters and Ephesians. In 1872, H. J. Holtzmann suggested that Colossians is a heavily edited form of an original Pauline letter and that its editor was the author of Ephesians. Leaving Ephesians out of consideration, we can test the authenticity of Colossians by raising the question of its literary dependence on the genuine Pauline Epistles. Since Paul probably would not have quoted himself, literary dependence would indicate that Colossians is secondary.

Verbatim agreements between Colossians and the Pauline writings should be evaluated by the following criteria. (1) Is there evidence of conflation of several Pauline passages into one passage of Colossians? (2) Are non-Pauline

characteristics intermixed with verbatim agreements? (3) Is the parallel a stock phrase likely to be repeated? (4) Are the words the same because the argument is the same, or do the same words make a different point? Colossians and Philippians are tested by these criteria. None of the parallels of Philippians with other Pauline letters are found to suggest literary dependence. The case is different, however, in Colossians. Evidence of conflation is found, e.g., in Col 1:20-22a, 26-27 and 2:12-13. Verbatim agreements in these and other passages are tabulated. Several such agreements occur in close conjunction with non-Pauline terms and ideas (e.g., God's forgiveness, 2:13; universal reconciliation, 1:20).

Although literary dependence is thus indicated, caution must be observed. The clearest evidence occurs in the first two chapters (specifically in crucial theological passages where the later author apparently felt compelled to follow Paul most carefully). As for the last half of Colossians, it may be authentic; possibly Holtzmann's analysis deserves reconsideration.—J. R. M.

1020. [Col 1:15-20] M. E. McIVER, "The Cosmic Dimensions of Salvation in the Thought of Saint Paul," *Worship* 40 (3, '66) 156-164.

In this passage Christ is represented not only as Head of the Church but also as head of all creation, and this cosmic view of Christ's role gives Paul a deeper sense of the universality of salvation since Christ's saving mission extends to all mankind and to the whole cosmos.

1021. G. FRIEDRICH, "Ein Tauftlied hellenistischer Judenchristen, 1. Thess. 1, 9f.," *TheolZeit* 21 (6, '65) 502-516.

The terminology of the passage is not Pauline. Paul uses fuller expressions than *epistrephein*. *Alēthinos* is a *hapax legomenon* in the NT. The use of the Son of God title in connection with the parousia is not Paul's style. The expression *ek tōn ouranōn* is unique in Paul. Only here is Christ said to rise *ek tōn nekrōn*; elsewhere in Paul it is *ek nekrōn*. Nowhere else does Paul use *ruesthai* of Christ's eschatological activity. The formulation of conversion runs parallel to phrases in Acts and belongs to early Christian preaching. As in Acts 17:31, Christ's Resurrection and eschatological work are combined. Jesus' redemptive activity—rescuing from the coming wrath—is purely eschatological. Paul's typical proclamation of Christ's death for us sinners is missing.

The two verses form a hymn with two strophes of three lines each. The first deals with the Gentile Christians—their past conversion, their present service of God, and their expectation of the coming of the Son. The same triple time reference is found in the second strophe: Christ rose from the dead, rescues us now, and will save us from the coming judgment.

Such expressions as *eidōla*, the account of God as living and true, the use of *douleuein*, etc., suggest Jewish thinking. There is no mention of the Redeemer's pre-existence and glorification as in Hellenistic Christian hymns. As in Jewish Christianity, the parousia is expected soon. 1 Thes 1:9 f. came from Jewish

Christians familiar with the *logia* source and dealt originally with the Son of Man. As this expression was unknown to the Greeks, the pre-Pauline missionaries spoke rather of the Son of God. The hymn was sung to greet the newly baptized.—G. G. O'C.

1022. P.-É. LANGEVIN, "Le Seigneur Jésus selon un texte prépaulinien, 1 Th 1, 9-10 (Suite)," *SciEccl* 17 (3, '65) 473-512. [Cf. § 10-247.]

The present article is concerned with the exegesis of the verses whose pre-Pauline character was previously established. The passage deals with the Thessalonians' first conversion to Christianity (*cp̄estrep̄sate*, a term which replaces the OT expression *douleuein theō zōnti kai alēthinō*, v. 9). From the analysis of the eschatology in v. 10 three points emerge. (1) The verb *anamenein* here signifies an ardent, patient and certain expectation that Jesus will return as the Savior. (2) As here presented, Jesus recalls the Son of Man of Daniel. (3) The formula *hon ēgeiren ek tōn nekrōn* refers the reader to the oldest creed of the Church. (4) Jesus exercises functions that Yahweh is to perform on the Last Day.

In fine, the principal characteristics of the Christology of 1 Thes 1:9-10 are: (1) Jesus is the natural Son of God, and He will perform divine functions. (2) Jesus rose from the dead on Easter, and He is the eschatological Savior expected on the Day of the Lord (1 Thes 5:2). (3) Jesus is the *Kyrios Iēsous* of the pre-Pauline tradition (Phil 2:9-11; Rom 10:9; 1 Cor 16:22, etc.).—P.-É. L. (Author).

1023. [1 Thes 4:13-18] J. F. WALVOORD, "1. The Future Work of Christ. The Coming of Christ for His Church," *BibSac* 123 (489, '66) 3-14.

Among those who maintain the inspiration and infallibility of Scripture there are four interpretations of the relation which exists between the predicted tribulation and the events connected with Christ's Second Coming. Some scholars hold that Christ will come before the tribulation, others during it, others after it, while a few believe that only those spiritually qualified will be snatched out of this world before the tribulation arrives. The arguments for the various opinions are assessed, and the evidence is found to favor "the pre-tribulation view, which holds that Christ will come for His church before the seventieth week of Daniel, the seven-year period preceding Christ's coming to the earth to establish His millenial kingdom."—J. J. C.

1024. [1 Thes 5:19-21] O. CULLMANN, "Andacht zur Eröffnung der S.N.T.S. am 30. August 1965 in Heidelberg," *NTStud* 12 (2, '66) 140-144.

Reflections upon Paul's text show the necessity and the benefits of combining historicocritical study with obedience to the Spirit's guidance.

Tit 1:12, cf. § 10-969.

1025. F. F. BRUCE, "St. Paul in Rome. 2. The Epistle to Philemon," *BullJohn RylLib* 48 (1, '65) 81-97.

The evidence indicates that the Epistle is genuine. The place of writing is disputed, with Rome and Ephesus being the chief claimants. By itself the letter cannot settle the matter, but when Philemon is taken together with Colossians, the arguments for Rome prevail. E. R. Goodenough has pointed out that Athenian law permitted a slave in danger of his life to seek sanctuary at an altar and that the altar might be the hearth of a private family. Now, if Paul were under house-arrest in his own lodgings, the place where he lived would perhaps count as a hearth or altar and the runaway slave Onesimus might there find sanctuary. Despite J. Knox's impressive argumentation, the letter was addressed to Philemon who was Onesimus' master.

In the letter Paul asks Philemon to pardon the slave and send him back as Paul's helper. The request was granted; otherwise Philemon would have suppressed the letter. Because he highly treasured the document, Onesimus would have preserved it and later, when he probably was Bishop of Ephesus, he would have been responsible for the inclusion of the Epistle in the Pauline corpus.—J. J. C.

1026. J. FRANKOWSKI, "Requies, Bonum Promissum populi Dei in VT et in Judaismo (Hebr 3,7-4,11)," *VerbDom* 43 (5, '65) 225-240. [Cf. § 10-626.]

The spiritualization of "the Promised Land" and of "the promised rest" took place in rabbinic literature before it was taken over and Christianized in the Epistle to the Hebrews. In the latest books of the OT and in the apocrypha, as faith in life after death grows stronger, the Promised Land and Jerusalem the city of peace are transferred into the heavenly sphere. Hebrews reinterprets the journey of the people of God and its ending in the light of Christ.—J. F. Bl.

1027. [Heb 7:1] J. F. X. SHEEHAN, "Melchisedech in Christian Consciousness," *SciEccl* 18 (1, '66) 127-138.

In a recent treatment of Melchizedek [cf. § 8-267], J. Fitzmyer concludes by dismissing a genuine sacrificial element in the offering of bread and wine. The conclusion is not totally satisfactory.

It is contrary to the consistent patristic exegesis of the text. The MT and LXX, under analysis, seem to support the patristic exegesis. Moreover, the idea of the "sacrifice of Melchizedek" was adopted very early in the liturgy of the Church. Clement of Alexandria, Cyprian and several other Fathers treat Melchizedek in contexts showing clearly that they understood his "presentation" of bread and wine to be sacrificial. The *we* copulative in the MT and its Greek equivalent in the LXX seem to show a causal connection between Melchizedek's offering of bread and wine and his priesthood. According to

P. F. Palmer and J. A. Jungmann, Melchizedek's "sacrifice" is included in the canon of the Mass by A.D. 400 at the latest.

What was the nature of the sacrifice offered by Melchizedek? Here we are ignorant. That there was a "sacred something" about the offering of bread and wine seems clear. Its nature is something else. We would do well to emulate the example of Cyprian, Chrysostom, Jerome and others who transmitted faithfully a tradition which they may or may not have understood.—J. F. S. (Author).

Catholic Epistles—Apocalypse

1028. B. CELADA, "El cristianismo primitivo y la política," *CultBib* 22 (204, '65) 290-294.

B. Reicke's *The Epistles of James, Peter, and Jude* (1964) ably portrays the relation between Church and state at the close of the apostolic and the beginning of the post-apostolic age.

1029. [1 Pt 2:5-9] J. BAKER, "The Priesthood of All Believers. Reunion: Theological Explorations, 2," *Theology* 69 (548, '66) 60-65.

There is no question of dominical institution for any particular form of the ministry, nor can any existing system claim to have been even predominantly the order of the earliest Church. These are not the issues that matter. What matters is that any organization should be "Christologized" and so made a medium for the actualization of Christ in the Church. In Gal 4:19 Paul describes the role of the ministry. The ministry is those members of the Church who are called and consecrated to devote their whole lives to the formation of the image of Christ in all believers, themselves and others.—J. J. C.

1030. A. SEGOND, "1^{re} Epître de Jean, chap. 5: 18-20," *RevHistPhilRel* 45 (3-4, '65) 349-351.

The translation of v. 18 should be ". . . he who is begotten of God, [God] protects him . . ."—a thought in accord with v. 19 which states that we belong to God while the world is under the dominion of evil. Lastly, in v. 20, "this is the true God and eternal life" is affirmed of the Father and not of Jesus.—J. J. C.

1, 2, 3 John, cf. § 10-956.

1031. F. GRYGLEWICZ, "Interpretacja Apokalipsy św. Jana (De Apocalipseos Joanneae interpretatione)," *RuchBibLit* 18 (6, '65) 346-357.

A brief history is given of the various interpretations of the Apocalypse from earliest days to contemporary times. There follows a summary exegesis of the book as an OT literary form characterized by prophecy, visions and symbolism and foretelling future deliverance from present ills and persecutions.—W. J. P.

1032. P. S. MINEAR, "Ontology and Ecclesiology in the Apocalypse," *NTStud* 12 (2, '66) 89-105.

The essay does not deal with the total conception of reality (ontology) or with the total conception of the Church (ecclesiology) but with the conjunction of these two. Selected passages are studied to find their implications for four topics. (1) John's situation vis-à-vis his readers. With them he shares a *koinōnia* which is in Jesus and consists of tribulation—kingdom—endurance, a sequence that characterizes the period of the Messianic woes and is therefore thoroughly eschatological but for John is also thoroughly historical. (2) John's method of apprehending space-time realities. This is shown in the vision of the two olive trees (c. 11). Behind each action the seer discerned a "trans-historical model" which linked it to other similar actions, e.g., the city (11:8) is Sodom, Egypt, Babylon, Jerusalem and Rome, and the definitive element is corporate response to God's witnesses and prophets.

(3) John's concept of the two cities. He took very seriously the ontological status and character of the cities and discerned in the existence of both an intrinsic coalescence of the eschatological and historical. Also, he detected a profound antithesis between the ultimate status of one and the deceptive penultimate status of the other. In his own exile and in the tribulation of the churches in Asia, he experienced the compresence of both cities. John, as a prophet, was called to clarify those communal choices by which the churches could represent the city of God in its warfare with Babylon. (4) John's view of the boundary between the cities. There is a deceptive coexistence of two orders of being which are originally and ultimately incompatible. The boundary between the two cities lies along the lines of response to the Lamb's commands.

The study depicts a pattern of thought characteristic of the Apocalypse which may be relevant for current discussion of hermeneutics, ethics, ecclesiology and ontology. John's ecclesiology does not fit easily within the traditional position of either Catholicism or Protestantism.—J. J. C.

1033. J. W. ROBERTS, "The Interpretation of the Apocalypse: The State of the Question," *RestorQuart* 8 (3, '65) 154-162.

First, special attention is paid to A. Feuillet, *L'Apocalypse. État de la question* (1963) which surveys 40 years of major scholarly studies. Next three books are reviewed: A. Kuyper, *The Revelation of St. John* (1963), H. C. Greer, *Revelation Explained* (1963) and F. Pack, *Revelation. The Living Word* (1965). Finally, some study suggestions are given.—J. J. C.

BIBLICAL THEOLOGY

1034. F. FESTORAZZI, "Una recente 'Morale del Nuovo Testamento' e il problema del metodo," *ScuolCatt* 93 (Supp. 2, '65) 217*-221*.

C. Spicq's *Théologie morale du Nouveau Testament*, 2 vols. (1965) deserves high praise, but its methodology raises the question whether biblical theology

should be presented systematically or historically. Despite Spicq's skepticism on this point, it seems possible to form a rather loose synthesis of the Bible's theological teaching, provided that the individual texts have been previously studied in their historical setting.—J. J. C.

1035. V. FURNISH, "New Directions in New Testament Theology," *Perkins School of Theology Journal* 19 (1-2, '65-'66) 5-11.

Some new directions in NT theology are identified by an examination of five recent books: *The Historical Jesus and the Kerygmatic Christ*, ed. C. E. Braaten and R. A. Harrisville (1964); H. Conzelmann, *The Theology of St. Luke* (1960); E. Fuchs, *Studies of the Historical Jesus* (1964); E. Käsemann, *Essays on New Testament Themes* (1964); *New Frontiers in Theology*, Vol. II: *The New Hermeneutic*, ed. J. M. Robinson and J. B. Cobb, Jr. (1964).

From this survey certain conclusions irresistibly emerge. (1) In general, the "cutting edges" in today's NT scholarship are found, not in single volumes, but in disparate essays, lectures and periodical articles. (2) The new directions are still being charted primarily by German scholars. (3) The boundary line between systematic and biblical theology is being increasingly overcome, demonstrating the necessary unity of the theological enterprise. (4) NT scholarship today is greatly concerned with the proclamation of the gospel to men in need of a saving and supporting word.—J. J. C.

1036. É. HAMEL, "L'usage de l'Écriture Sainte en théologie morale," *Gregorianum* 47 (1, '66) 53-85.

A brief historical survey shows that the polemic and rhetoric of the 17th- and 18th-century moralists against laxism and probabilism prevented an objectively viable appeal to Scripture as a source of moral theology. The nineteenth century was hardly more productive. The last three decades show two major trends among moral theologians who make use of Scripture: (1) juxtaposition of scriptural excursions with an already established system and (2) integration of Scripture in such a way as to reform the total orientation of moral theology.

In speaking of the relations between Scripture and moral theology one must carefully distinguish Gospel, proclamation, biblical theology and scientific moral theology from one another. For the purposes of moral theology, the Bible is not sufficient in itself and cannot be the sole source; nevertheless moral theology must be considered within the context of salvation-history since the moral imperatives of both the OT and the NT follow the proclamation of salvation. Scripture can hardly be used as an arsenal for the accommodation of irrelevant texts. Rather, the recent number of biblical theological monographs can help the moralist to realize that many of the concepts of his science are already elaborated in Scripture. He can thus rediscover in their original vigor the moral principles of the Gospels which he may then proceed to integrate into his scientific system of morality (e.g., notions of law, conscience, sin, etc.).

A detailed comparison shows that even the classic scientific tract, *de Justitia*, has much to gain from the biblical theological perspective. Biblical theology does not and cannot replace scientific moral theology, but the latter's first source must be the word of God.—S. E. S.

1037. F. STAGG, "The Gospel in Biblical Usage," *RevExp* 63 (1, '66) 5-13.

The gospel in the NT is concerned with the whole man, calling him to judgment for particular sins and offering him forgiveness, renewal and hope. It was addressed to all men and proclaimed the kingly rule of God, confronting man uniquely and ultimately in Jesus Christ. Today at least three distortions of this gospel threaten us—a negative message of mere denunciation, a gospel without judgment, and a gospel without relevance to the full dimensions of life here and hereafter.—J. J. C.

1038. A. VIARD, "Théologie Morale du Nouveau Testament," *AmiCler* 75 (Dec. 16, '65) 742-744.

In C. Spicq's *Théologie moral du Nouveau Testament*, 2 Vols. (1965), the treatment of the main NT themes is extensive, the notes detailed, and the bibliography extraordinarily complete, but the author has not been entirely successful in the synthesis he planned, perhaps because too much attention has been paid to analysis and to particular details.

1039. K.-L. Voss, "Frågeställningar inom nytestamentlig tysk teologi av idag" [Current Issues in German New Testament Theology], *SvenskTeolKwart* 41 (3, '65) 149-156.

The article describes one current German NT exegetical stream in terms of Bultmann's followers such as E. Käsemann, E. Fuchs and H. Braun. The background is traced from World War I onwards: Barth and the focus upon the hermeneutical problem; Bultmann whose form-critical investigation within the framework of the historicocritical method still required that each interpreter's implicit presuppositions be recognized and that the NT texts be perceived in terms of their relation to the exegete's own time. Both these requirements are based upon man's self-understanding and upon the interrelationship between historical and theological method.

The question of the historical Jesus is used as a central example of current debate. For Bultmann the risen, preached Christ is Lord; the Easter faith of the community has replaced the "quest." Käsemann, however, seeks continuity between the historical Jesus (to whom eschatological events are linked) and the risen Christ. While the Easter faith underlies the kerygma, its content goes back to Jesus' "historia," with its own original contribution. Fuchs finds a continuity between the historical Jesus in His activity as God's representative and the belief in the risen Lord as preached in the Church—the same faith and response being called forth by both. Braun sees a "sharpening of the Torah" as common both to Qumran and to Jesus. Through His conscious

Messianic authority, however, Jesus had more freedom both to radicalize the Law and paradoxically to demonstrate radical grace. After Easter, explicit Christological titles of the risen Christ were carried over to the historical Jesus. The interpretation of Jesus' existence (Christology) in the proclamation of the early Church centers in man's self-understanding before God. NT scholars from Bultmann's school take seriously their task of relating exegesis to systematic theology.—E. T. S.

Biblical Theology and Exegesis, cf. §§ 10-790; 10-794; 10-799.

Church

1040. J. S. ARRIETA, "The Expressions of the Mystery of the Church in Biblical Images According to Modern Theology and the 'Constitution on the Church' of the Second Vatican Council," *KatorShin* 4 (2, '65) 47-100. [In Japanese.]

Besides the two major biblical images of the Church, "Body of Christ" and "people of God," the NT uses many other images, which must be theologically investigated if one is to have a fuller understanding of the mystery of the Church. Recent theologians have taken one or another of these two major images as their starting point, but Vatican II's Constitution on the Church commences with the "people of God" image, continues with the other biblical metaphors and crowns the description with the figure of the Body of Christ, thus following the same ascending line used by God Himself in His progressive revelation.—S. E. S.

1041. B. BRÜGGE, "Le diaconat de la femme," *VieSpir* 114 (524, '66) 184-202.

The role of deaconesses in the early Church and in later times is studied, and the conclusion is reached that this institution could today prove valuable for the Church and for her service of the world.

1042. Y. M. J. CONGAR, "L'Église est sainte," *Angelicum* 42 (3, '65) 273-298.

The holiness of the Church is studied according to the following topics: its holiness in Scripture and history; the sense in which the Church is holy; sin and scandal in the Church; abuses and reforms in the Church; the apologetic use of the concept of sanctity as a note of the true Church.

1043. G. S. R. Cox, "The Emerging Organization of the Church in the New Testament, and the Limitations Imposed Thereon," *EvangQuart* 38 (1, '66) 22-39.

"It seems fair to say that as far as the evidence carries us without difficulty, the offices of elder and deacon are laid down in the New Testament. Qualifications are clear, duties reasonably so, the manner of appointment similarly so. It seems correct to say on the evidence of Gal. 6: 6 and 1 Tim. 5: 17 (as well as 1 Cor. 9) that members of the presbytery may be full-time and thus fully

supported economically by other members of the church. The number of elders, etc., does not seem to be clearly laid down however, any more than does the optimum size of a congregation. (Ours are probably much too big.)

"My dilemma is as follows: *Either* we say, as some do, that there is a permanent plan and pattern for the Church and its order laid down in the New Testament, in which case I do not think it would be hard to prove that everyone of us is unscriptural in one point or another, *or* we say that church polity is not laid down as categorically and plainly and unmistakably as is the means of our salvation and the like."

1044. O. CULLMANN, "Albert Schweitzers Auffassung der urchristlichen Reichsgotteshoffnung im Lichte der heutigen neutestamentlichen For- schung," *EvangTheol* 25 (11, '65) 643-656.

Schweitzer's significance for modern NT study is great indeed. His achievements of lasting importance include: (a) his objective hermeneutics which led him to seek the truth independently of his own presuppositions and desires, no matter how unsympathetic to the modern temper the results might appear; (b) his exposition of the importance of the kingdom of God for Jesus and Paul, whereby eschatology is correctly understood in a temporal sense, and a certain development within the NT can be seen; and (c) in the application of these insights to our own time, the emphasis on the historical Jesus as the object of our faith.

Nevertheless, Schweitzer's own solution to some of the important questions he raised is unacceptable. (1) He believed Jesus expected the end in His own lifetime with no thought of even a short period following His death. (2) He ignored the sayings of Jesus about the present kingdom and thus missed the continuity of the teaching of Jesus with the gospel of Paul. The whole point is the tension between present and future aspects of the kingdom whereby the question of the length of the eschatological period is of secondary importance. As long as faith in the present kingdom as the anticipation of the future kingdom remained, the delay of the parousia presented no problem, and the lengthening of the present era arose, not out of an apologetic theological reflection, but from the experiences and the new revelations given to the Church. (3) Because the parousia did not come as soon as expected, Schweitzer gave up the temporal understanding of the NT and replaced the concept of the kingdom of God with a timeless "reverence for life."—L. G.

1045. N. A. DAHL, "Neutestamentliche Ansätze zur Lehre von den zwei Regimenten," *LuthRund* 15 (4, '65) 441-462.

Though the theological theme of the two kingdoms or governments is not explicitly treated in the NT, the problem is contained in the NT tension between believers and worldly realities. How much the explicit Reformation teaching on the two kingdoms develops that of the NT and whether it is according to or contrary to the intentions of the NT can be clarified by a review

of the NT material. Behind the NT lies a kerygmatic and pastoral concentration on sanctification, an OT and eschatological background and a communication of wisdom available to non-believers as well as to the chosen people.

In Rom 1—2 Paul stresses the differences between the OT Law which never really sanctified and the law written equally by God on the hearts of Jews and Gentiles. Continuing this theme in Rom 13 Paul reaffirms duties natural to men and expected out of love from those whom Jesus has saved. A new law, different in purpose from OT Law but included in it, is being evolved to guide men's relations with the world according to the Spirit (cf. 1 Tim 1:8 ff.).

Set in a controversy over soteriology, Col 3:18—4:1 instructs Christians in their domestic relations, stressing daily duties rather than recourse to angels or to asceticism as aiding salvation. In 1 Cor 7 Paul asks Christians to remain contented where they are and serve God, while 1 Peter and Hebrews order Christians to obey their rulers. The Synoptics all imply a basic loyalty of Christians to the Roman and Jewish worlds under ordinary circumstances. The Apocalypse and John's Passion account, however, clearly delineate the relations and conflicts of the worldly and heavenly kingdoms and governments.

In summary, the events and documents of the NT presume an earthly government within which the Church is to do her work, without necessarily attending to politics, and with which her relations can be flexible under ordinary circumstances. In each age and in extreme cases by prudent decisions the sparse NT directives must be adapted to circumstances.—A. J. S.

1046. P. DE LETTER, "The Pilgrim Church and the Communion of Saints," *ClerMon* 29 (11, '65) 411-418.

Vatican II's Constitution on the Church, chap. 7, stresses the ecclesial aspect in the eschatological consummation of salvation-history, and from this teaching one can learn how to unite the personal and communal aspects of faith and hope in Christ's Second Coming.

1047. R. KÖBERT, "qhl (pal.-aram.)—laós—ekklēsia," *Biblica* 46 (4, '65) 464.

Jesus probably used the Aramaic phrase *qchlā d'clāhā* to bring out the privileged position of the Jewish people. The Greek Targums translated the Hebrew *qāhāl* by *ekklēsia* which could designate a festive gathering but could also in the Diaspora have the connotation of election. *Laos theou* and *ekklēsia* are similar in meaning and almost identical.—J. J. C.

1048. K. MARKŁOWSKI, "'Przyjdź Królestwo Twoje.' Sens eschatologiczny czy historyczny? ('Que votre règne arrive.' Sens eschatologique ou historique?)," *Rocznik Teologiczny* 12 (1, '65) 45-48.

Representative opinions are cited for the historical and eschatological interpretation of the phrase "Thy kingdom come." The words, it seems, refer to a kingdom which, though it exists outside of space and time, yet implies all the space and time characteristics realized with the historical entity, the Church.—W. J. P.

1049. P. S. MINEAR, "The Apostolic Structure of the Church," *And Newt Quart* 6 (3, '66) 15-37.

The issues discussed in H. Küng's *Structures of the Church* (1964) pose a question: How may a council or congregation of human convocation be a credible representation of the apostolicity of the council convoked by God, i.e., the Church? This raises further questions. What hermeneutical principles lead to a better understanding of the authority of the apostles? What view of the canon best evaluates both the diversity of the NT and the unity of the apostles? What is the relationship between Holy Spirit and institution? Although Protestants and Catholics share a wider consensus today, issues remain: the nature of office, the necessity of a continuing apostolic authority, the apostolic source of hierarchical authority, and the primacy of Rome.

The Gospel of Matthew often contrasts the *mathētai*, a term "usually, if not always, reserved for the Twelve," with the *ochloi* who sympathize with or "follow" Jesus (Mt 5:1; 9:36 f., etc.). This has an analogy in the Church of Matthew's day: Twelve/crowds = Church leaders/laity, or tenants/vineyard (Mt 21:33-46) = unfaithful Church leaders/laity. Similarly, Pharisees/synagogues = Twelve/crowds (Mt 23—24). "The credibility of their authority depended on their treatment of the last, the lost, the least." This bears upon Küng's (and Luther's) criteria for any Church that claims to be apostolic, i.e., "to be a *credible* representation in continuing the work of Christ through his twelve apostles."—E. E. E.

1050. R. MURRAY, "New Testament Eschatology and the Constitution *De Ecclesia* of Vatican II," *HeythJourn* 7 (1, '66) 33-42.

The relationship of the kingdom or reign of God (about which Jesus said much) to the Church (about which He is recorded to have said little) is perhaps the fundamental problem of ecclesiology. Standard Catholic teaching till recently has tended toward an insufficiently eschatological, excessively institutional interpretation of the kingdom. The various positions regarding the relationship of the Church and the eschatological reign of God can be seen as analogous to positions in Christology and in the theology of justification. A right balance is expressed in the Constitution *Lumen Gentium*, thus giving a theological basis for a humbler view of the Church and a more acceptable Catholic contribution to the ecumenical dialogue.—R. M. (Author).

1051. L. PELKINGTON, "The Three Titles of the Laity," *Dominicana* 50 (4, '65) 351-357.

A brief analysis of the scriptural and theological basis for the priestly, prophetic and royal titles of the laity which are spelled out by Vatican II in the decree on the Constitution of the Church.

1052. R. POELMAN, "God's People," *LumVit* 20 (4, '65) 613-636.

Vatican II's Constitution on the Church has a very important chapter entitled "The People of God." A few of the biblical texts which are basic for this chapter are set forth, and their significance is studied.—J. J. C.

1053. K. A. STRAND, "The Rise of the Monarchical Episcopate," *And Univ Sem Stud* 4 (1, '66) 65-88.

Although at the local level Church organization was simple, the total organizational pattern in the early Church was complex. A bipartite structure (bishop-elder, deacon) antedates a tripartite structure (bishop, elder, deacon) which was extant *ca.* A.D. 185. A monarchical structure seems to have appeared east of the Aegean earlier than in the West. The emergence and spread of the single bishop system parallels very closely the emergence and spread of the Docetic and Gnostic heresies, and the threat from these heresies was a major, immediate cause for the rise of the monarchical type of Church government. Also, Church organization tended to imitate political organization. This explains the earlier appearance of a monarchical structure in the East rather than in the West where collegiality was a hallmark of Roman political administration.—R. V. P.

1054. L. TURRADO, "Las citas de la Sda. Escritura en la Constitución Dogmática 'Lumen Gentium' del Concilio Vaticano II," *Salmanticensis* 12 (3, '65) 641-684.

Vatican II's Constitution on the Church employs an extraordinary number of scriptural texts. First, a general survey is given of the use of Scripture in the document; then certain individual texts are examined in greater detail. On some points the advice of the Pontifical Biblical Commission was sought, and its replies are given together with the reasons for the positions adopted.—J. J. C.

Church, cf. §§ 10-793; 10-976; 10-1028; 10-1060.

Eschatology—Salvation-history—Sacraments

1055. H. BERKHOF, "Over de methode der eschatologie" [On the Method of Treating Eschatology], *NedTheolTijd* 19 (6, '65) 480-491.

After a general survey of how eschatology was handled by dogmatic theologians since 1900, several modern approaches to this problem are briefly discussed: H. Ott, K. Rahner, W. Kreck, J. Moltmann. Theological reflection on the last things will always remain subject to the changing spirit of the age, unless the *eschaton* is considered as a process which unfolds Christ's *pneuma* in a radical and universal way.—W. B.

1056. L. BINI, "Cristo e il tempo. La teologia della storia della salvezza," *Civ Catt* 117/1 (Jan. 1, '66) 56-62.

Cullmann's *Cristo e il tempo* (1965)—the first German edition appeared in 1946—is analyzed and found to contain much that agrees with Catholic teaching.

1057. G. DELLING, "Zur Taufe von 'Häusern' im Urchristentum," *NovTest* 7 (4, '65) 285-311.

For 15 years the debate over infant baptism in the NT has turned on the phrase in Acts "N. N. and his house," especially the meaning of *oikos*. The question really is much more involved. (1) The OT uses *bayit* in many senses: sons, room, constructions of various kinds, etc. It can also mean sons, daughters, slaves. Plato uses *oikia* for individual families, even states. Philo employs the term to mean homeland, and Josephus does likewise. Aristotle uses it parallel to the loaded term *polis* as well as the personal circle and the household. Outside the Bible, not only is *oikos* found but even the precise expression "and his *oikos*" (along with some variations) occurs. Even in Latin (Suetonius) the expression is used. The phrase is extra-biblical and often used in a religious connection.

(2) In the NT, besides other common uses, *oikos* refers to God's people (1 Tim 3, where the parallel is drawn between ruling one's children and ruling the Church). At times *oikos* has a restricted meaning, and one may ask whether or not the term included slaves and children of slaves as well as the master's household. (3) It is unclear whether even *teknon* meant little children and infants, since it might well indicate no more than a person subject to another. In fine, the only conclusion from the data is that the question of infant baptism in the NT is essentially unanswerable. In fact, it is not only the NT text which is used to support infant baptism in the Church; fundamentally the baptism of children is based on the sole efficacy of God in Christ.—D. C. Z.

1058. B. FRAIGNEAU-JULIEN, "Éléments de la structure fondamentale de l'Eucharistie. III. Communion," *RevSciRel* 40 (1, '66) 27-47. [Cf. § 8-1121.]

In its biblical context, the notion of communion which is found in the various liturgies implies both a very intimate union with God and a union between the members of the Church. This communion is effected, not only by sharing in the Body and Blood of Christ, but also by other means: hearing the word of God, community prayer, the kiss of peace and the epiklesis.—J. J. C.

1059. N. HILLYER, "The Efficacy of Baptism," *Churchman* 79 (4, '65) 261-271.

Christian baptism was without exception the undoubted mode of initiation into the Church from the earliest days, and closely associated with the rite was Christ's promised gift of the Holy Spirit. The NT baptism was manifestly administered once and for all. The fact that Christian baptism is a re-presentation of Jesus' baptism implies that by baptism in water, and not through any other ceremony, the believer enters into the possession of the Spirit imparted through membership in Christ. Reception of the Spirit is considered to be the essential mark of genuine Christian life, and Paul believes that the Spirit has been given at least in some measure to all Christians.

Water baptism and the Spirit belong theologically together, but the relationship between the two is open to much discussion. The relation between baptism and regeneration may be thus described. "Regeneration is conditioned upon faith in Christ and His atoning work, and baptism has been appointed to concentrate that faith upon the specific features of that atonement and to give it definite expression." Moreover, this regeneration is not only an event in point of time. It is also a process. For that reason in the early Church, baptism was an important occasion for ethical teaching.—J. J. C.

1060. W. RICHTER, "Die Eucharistie als Zentrum der Gemeinde nach dem Zeugnis der Urkirche," *PastBlät* 106 (2, '66) 86-93.

The Eucharist as the center of the community is examined according to the data in the NT and in the early Fathers.

1061. R. SCHNACKENBURG, "Zur Frage: Heilsgeschichte und Eschatologie im Neuen Testament," *BibZeit* 10 (1, '66) 116-125.

Existential theology has demythologized the term "eschatological" and shies away from the term "salvation-history" as an expression of a biblicism which has not learned to reflect in depth upon the revelation-event theologically. An appraisal is here given of four recent works that contribute toward a better understanding of the NT as salvation-history, while utilizing the positive gains of the existential position. In *Heilsgeschehen und Geschichte* (1965), W. G. Kümmel asserts the exegete's obligation to historical truth and protests against a hermeneutic which bypasses the question of what is factual. The outstanding proponent of salvation-history theology, O. Cullmann, is hailed for his excellent *Heil als Geschichte* (1965) which adequately brings together the past and the future in the cultic event, the "horizontal" line; but he could have emphasized also the "vertical" line, i.e., how the NT represented the community and the individual in confrontation with God who here and now accords salvation and demands holiness.

O. Knoch, *Eigenart und Bedeutung der Eschatologie im theologischen Aufriss des ersten Clemensbriefes* (1964), shows in his thoroughly scientific dissertation how 1 Clement reflects a new spirit and a new situation which goes beyond the NT view of salvation-history. The problem of the future is studied both philosophically and theologically by G. Sauter, *Zukunft und Verheissung* (1965). The conclusion of this work is excellent, namely that "Jesus Christ, as the Amen of promise verifies this promise," but regrettably Sauter did not discuss how Jesus' promises regarding the reality of future events agree with the world as we know it and with the course of history as we have experienced it.—E. F. S.

Baptism, cf. §§ 10-972; 10-977; 10-978; 10-1078; 10-1079; Infant Baptism, cf. § 10-1001; Eucharist, cf. § 10-918.

1062. A. ALVAREZ BOLADO, " 'Honest to God': un libro insuficiente," *RazFe* 172 (6, '65) 477-486.

J. A. T. Robinson's book is examined and found wanting in various ways.

1063. ANON., "Justification by Faith," *ConcTheolMon* 36 (9, '65) 654-657.

A brief explanation is given of the conservative Lutheran understanding of justification by faith. According to this view man is justified by belief in God and by accepting God's forgiveness notwithstanding man's sinfulness. (The faculty of Concordia Seminary, St. Louis, adopted this statement on justification as part of its 125th anniversary celebration.)—J. O'R.

1064. J. BAKER, "Justification by Grace through Faith. Re-Union: Theological Explorations, 1," *Theology* 69 (547, '66) 2-7.

At the Methodist Conference, July, 1965, three points were specifically mentioned as calling for study in the confrontation with Anglicanism. The author here presents an Anglican's views on the first of these topics, justification, which is understood as meaning "that in Jesus alone God has provided a justification for mankind in general, and for each child of man in particular; that this has been done by God alone, irrespective of any human response, and is thus 'by grace'; and that faith, the acknowledgment that Christ is our only justification, is alone the way in which a man can rightly stand before the questioning of his existence in ultimate judgment."

1065. L. A. BUSHINSKI, "Christian Biblical Ecumenism," *HomPastRev* 66 (5, '66) 407-410.

Pius XII's encyclical on biblical studies gave the decisive impetus to improved ecumenical relations between Catholics and Protestants. In this dialogue, Europe has made greater progress than America. Among questions much discussed are the Pentateuch, the Church (its nature according to the NT and its role in the formation of the Gospels) and a common Bible.—J. J. C.

1066. H. CAFFAREL, "Die Familiengruppen Unserer Lieben Frau und das Neue Gebot der Liebe," *GeistLeb* 38 (6, '65) 443-456.

Mary, Joseph and their relatives are presented in the light of the biblical data as exemplifying true Christian love in the various relations of husband, wife, parents, children, relatives and members of families.

1067. J. CANTÓ RUBIO, "Sentido bíblico de la pobreza," *CultBib* 22 (204, '65) 268-270.

Evangelical poverty does not mean renouncing progress but living a more spiritual life in closer union with God.

1068. J. DE FRAINE, "L'Efficacia della parola di Dio," *BibOriente* 8 (1, '66) 3-10.

The word of God is called eternal because of its close association with its author who is eternal. At times, however, God's word is described as if it were an instrument distinct from Him, yet He is always present in His word and acts through it. The apostles were called ministers of the word, and their message accordingly shared in the qualities of God the Savior and revealed Him. Quite often the word of Yahweh made itself heard in the midst of the chosen people through the mouth of the prophets, His ambassadors, for the prophet, both in the OT and in the NT, is par excellence the man of the word.

In order to produce its fruits, the word must be heard and accepted by the hearers; preaching should evoke the obedience of faith. Yet here also the initiative comes from God. Finally, the three theological virtues exemplify man's proper response to the word of God. First, God's word is revelation and should be accepted with faith. Secondly, the word is promise and should be the basis of hope. Lastly, the word is the rule of life and should be observed with charity.—J. J. C.

1069. P. DELHAYE, "Dossier néo-testamentaire de la charité 'Reine des Vertus,'" *StudMontReg* 9 (1, '66) 155-175.

The exceptional place that love holds in Christian morality can be seen by examining the NT texts. For Matthew, acts of virtue are to be performed for the love of God; what is essentially new in Christian morality is, not one or two commandments of charity added to other obligations, but the spirit of charity as animating all the commandments. Christian love possesses a divine element since, according to Luke, it gives without thought of receiving; he alone has the text: "Love your enemies, and do good, and lend, expecting nothing in return" (Lk 6:35). John teaches that the love of the Lord motivates the keeping of the commandments, and keeping them is the proof of love.

In Romans, Paul shows how genuine love is the response to the kerygma; love is the fulfillment of the Law (Rom 13:10). Love is the bond of perfection (Col 3:14), and the other virtues find their unity in charity from the "form" it bestows upon them. Charity gives life to the other virtues, and without charity those who possess other virtues and charisms are nothing before God. Charity resembles a mother, and the other virtues are her children. Charity is transcendent and, unlike faith and hope, will never pass away (1 Cor 13). Finally, Jesus teaches a morality of love intended, not for an elite few, but for every Christian.—D. J. W.

1070. E. C. DELL'OCA, "Qué significado tiene la palabra 'Amén'?" *RevistBib* 27 (4, '65) 221-222.

The word "amen" ratifies all salvation-history and will ratify and confirm it forever in its definitive fulfillment in the eschatological kingdom.

1071. A. GESCHÉ, "Het geloof is een overwinning" [Faith is a victory], *CollMech* 51 (1, '66) 79-97.

Doubts and hesitations in one's faith should not disturb a Christian. Rather, they ought to be seen as conditions of growth, opportunities for deepening and advancing one's fundamental belief. One does not "prove" God, so much as discover His personal presence through signs. Doubts can be opportunities for investigating the signs of His presence yet deeper (cf. 1 Cor 2:9). This is especially important for young people (1 Cor 13:10-11; 14:20). One troubled in faith should not try to solve his problems alone, but should seek help from the Church (Jn 6:68).—S. E. S.

1072. D. M. GRANSKOU, "Sex and the New Testament," *Dialog* 5 (1, '66) 44-50.

Pastors should not use the NT as a marriage manual or expect to find there a distinctly Christian teaching on sex. A misunderstanding of Scripture coupled with poor textual criticism has frequently led to "textually induced" false guilt, especially concerning divorce. The scriptural passages concerning sex and marriage are analyzed in an effort to eradicate repressive statements and to re-emphasize the kerygmatic, rather than the legislative, nature of the NT.—K. J. H.

1073. F. GRYGLEWICZ, "Nowe przymierze (Nouvelle alliance)," *Rocznik Teologii Kanonicznej* 12 (1, '65) 49-57.

The term "New Covenant" refers to a single reality, yet it is cited in Scripture in two different traditions. The tradition of Matthew, Mark and Hebrews reflects that of Palestine and refers to the Sinai covenant; the tradition of Luke and Paul reflects that of Antioch and refers to the prophecy of Jeremiah. Both traditions see the New Covenant as replacing the one made between God and Moses. —W. J. P.

1074. R. HAUGE, "Det kristne håp" [The Christian Hope], *Norsk Teol Tid* 66 (4, '65) 197-231.

After a rapid survey of interpretations of Christian eschatology since the nineteenth century, the writer presents a general view of eschatology. NT eschatology is based both on revelation and on the Resurrection of Christ. In Christ, God's action is also a promise; it is already realized and yet to be realized. Its central object is the parousia, the fulfillment of the kingdom of God and the new life. In Paul, the parousia is related to the death of the individual. The fact of the parousia is certain, but it is impossible to determine how or when it will take place. While the resurrection of the body will express our personal identification (no dualism: Christology implies an anthropology), the immortality of the soul is a concept of philosophical origin which excessively individualizes eschatology. As regards the judgment which is both future and present, that will be pro-

nounced by God "according to one's works." Thus judgment is connected with justification by faith once we realize the demands that God's holiness puts upon us by our vocation. The "chastisement" should be included in the judgment itself as a consequence of our attitude toward God, an attitude of which God alone is the judge.—L.-M. D.

1075. F. Hoyos, "Maria en la Biblia y en la Devoción. I. Problemas Marianos en el Concilio," *RevistBib* 27 (4, '65) 233-239.

In the deliberations of Vatican II the biblical basis of Marian devotion was discussed, and some new honorific titles were proposed for her. The maximizing and minimizing tendencies in this matter are described, and a summary account is given of the resulting debate.—J. J. C.

1076. A. JANKOWSKI, "Mater Ecclesiae," *RuchBibLit* 18 (4, '65) 193-205.

In certain texts Luke and John appear to reveal their intention of indicating that Mary is, not only the physical mother of Jesus, but also the spiritual mother of all men. These passages constitute the biblical foundation for the newly proclaimed title Mother of the Church.—W. J. P.

1077. C. JOURNET, "La mission visible de l'Esprit-Saint," *RevThom* 65 (3, '65) 357-397.

After two previous ages, one of the expectation of a Savior and the other of the Savior's bodily presence, the world is now in the midst of the age of the Holy Spirit, which will not be replaced by anything better or purer. This present period will pass into full glory at the parousia through the irresistible force already infused into the Church at Pentecost. Just as the visible mission of the Son terminated in a humanity formed by the Trinity in the womb of the Virgin, the visible mission of the Spirit terminates in the Church which the Spirit fills with the graces of the glorified Christ and thereby constitutes the Body of Christ. Against the errors of Marcion and Joachim of Floris, the Spirit has only one visible mission, that at Pentecost, but His continued invisible presence will lead the Church, as happened to Christ, through suffering to the glory of the parousia.—C. St.

1078. M. G. KLINE, "Oath and Ordeal Signs," *WestTheolJourn* 27 (2, '65) 115-139.

Re-examination of circumcision and baptism in their original setting of covenant ceremony points to a new interpretation of their function and symbolism. Gen 17 reflects the administrative pattern of ancient vassal covenants, widely attested elsewhere in the OT. Ratification was by a self-maledictory oath of allegiance with an accompanying rite symbolic of the oath-curses. Circumcision functions in Gen 17 as such a ratificatory rite, symbolic of excision from Yahweh's covenant. Because it sealed an oath of allegiance, circumcision had consecratory as well as maledictory significance.

By circumcision the servant of Yahweh was brought formally under His lordship, particularly under the verdict of His eschatological judicial ordeal. That judgment as actually executed through Christ brings condemnation's curse to some; but for those identified with Christ in His own Crucifixion, circumcision (the ordeal) issues in justification unto life. Circumcision participates in this duality of Messianic judgment, the curse it signifies being either ultimate curse or penultimate redemptive-curse, the way to beatitude. The latter is the proper purpose (though not sole result) of Yahweh's covenant, hence also of circumcision, the sign thereof. The biblical data on baptism are amenable to similar analysis.

The key to the meaning of John's baptism is his identity as messenger of ultimatum in the Lord's covenant lawsuit against Israel. John's proclamation confronted Israel with impending Messianic judgment and with its dual potential of garner and Gehenna. As sign of this mission, John's baptism portrayed the coming judicial ordeal. Support for this interpretation comes from the water ordeals of ancient court procedure and of OT redemptive history, from the currency of the water ordeal motif in the Psalter and Qumran hymns and from John's own exposition of his water rite (cf. Mt 3:11 f.).—M. G. K. (Author).

1079. M. G. KLINE, "Oath and Ordeal Signs. Second Article," *WestTheolJourn* 28 (1, '65) 1-37.

Linking Johannine and Christian baptism was the early dominical baptism, itself a confirmation of John's mission of ultimatum. As Church ordinance, baptism continued to function as consecratory oath-sign and to symbolize eschatological ordeal. Peter's understanding of baptism as sign of divine judgment is indicated by his likening it to the Noachic water ordeal (1 Pt 3:20-22). Paul's similar understanding is expressed when he identifies the Exodus trial by water and fire as a baptism (1 Cor 10:1 ff.) and when he relates baptism to Christ's judgment ordeal, especially in Col 2:11 ff. where the death-burial-resurrection schema is further expounded in terms of circumcision and judicial ordeal by combat.

Christian baptism, by which Christ is confessed as Lord (cf. e.g., Mt 28:18 ff.), thus belongs with circumcision to the ancient covenant oath tradition. The implication that New Covenant judgment involves both blessings and curses is not incompatible with the New Covenant properly analyzed (see the author's "Law Covenant" [cf. § 9-684]). Significantly, Qumran and Damascus new covenanters also employed self-maledictory oaths for initiation. Though baptism symbolizes curse while having blessing for its proper purpose, it does not pre-judge the baptized. It declares that he as sinner must pass through the curse, but it invites him to a safe passage through the ordeal in Christ.

In the administration of ancient suzerainty covenants, total authority structures were incorporated under the suzerain's jurisdiction. In like manner Abraham did not enter by circumcision into Yahweh's covenant alone, but with those under his household authority. Similarly the NT teaches that Christ's covenant lordship

comes to bear through confessing parents upon their children (cf. e.g., Eph 6:4). Hence baptism, which is precisely the sign of that lordship, is to be administered to such children. Inclusion in the New Covenant community is by the twofold principle of confession and confessor's parental authority.—M. G. K. (Author).

1080. R. LATOURELLE, "La santidad, signo de la Revelación," *SelecTeol* 4 (16, '65) 328-330.

Selected passages are translated from the French article which appeared in *Gregorianum* 46 (1, '65) 36-65 [cf. § 9-1088].

1081. A. SCHULZ, "Zu einer neutestamentlichen Grundlegung der 'monastischen Armut,'" *ErbeAuf* 41 (6, '65) 443-459.

For the individual member of a community, monastic poverty means the renunciation of possessions. The NT extols the poor, proclaims the wants of those in need and urges the disciples to help them. The poverty portrayed in the NT and clarified by Qumran parallels shows close affinity to monastic poverty.—J. J. C.

1082. B. STEIDLE, "Die Armut in der frühen Kirche und im alten Mönchtum," *ErbeAuf* 41 (6, '65) 460-481.

The poverty of the early Church is considered only on pp. 460-462; the remainder of the article is devoted to the Fathers and monastic founders.

1083. M. F. UNGER, "The Significance of the Sabbath," *BibSac* 123 (489, '66) 53-59.

The biblical Sabbath commemorates God's rest from His creative work of fashioning the earth for man who was without sin. The Fall, however, nullified the original significance of the Sabbath. Later, when God gave the fourth commandment to the people at Sinai, He chose a day that pagans considered inauspicious and thus indicated that the divine rest, broken by the Fall, would be restored by redemption. It is noteworthy that God imposed the Sabbath upon Israel and upon no other nation. Now at the end of time, the redemption of mankind will be realized through the chosen people and the Redeemer it produced. Meanwhile the Sabbath imposed upon Israel remains a sign and symbol for all the peoples of the earth that the Jewish nation has been set apart for this high role in the redemption of mankind.—J. J. C.

1084. B. VASSADY, "Are We Koinonia-conscious?" *TheolLife* 8 (4, '65) 245-250.

So rich in content is the NT term *koinōnia* that the RSV had to employ at least six English words to do full justice to its various aspects. The translation stresses our fellowship (1 Jn 1:3, etc.), our communion or participation (1 Cor 10:16, etc.), the act of sharing (Phil 3:10-11, etc.), our partnership (cf. Phil 1:7, etc.) and our contribution to the help of the poor (Rom 15:26, etc.). A word

analysis of these terms brings into bold relief three basic traits of *koinōnia*. It always moves on the high level of a gracious relationship; it is always characterized by fresh spontaneity; and it manifests a self-transcending and expanding power.—J. J. C.

1085. H. F. WOODHOUSE, "Life in Christ and Life in the Spirit," *AnglTheolRev* 47 (3, '65) 289-293.

What are the similarities and differences between the phrases "in Christ" and "in the Spirit"? Examination of the writings of E. Best, J. G. Davies, J. E. L. Oulton, and L. S. Thornton does not yield conclusive results. Several of these writers, however, note the suggestion of K. E. Kirk that the relationship of the believer to God through Christ is distinct from the believer's possession of the Spirit. Thus we may say that the Spirit is the "subjective complement" of the "objective fact of Christ" and that the Spirit's function is to effect an "inner experience" of this "outward fact." The work of the Spirit is, therefore, the continuation and completion of the work of Christ. Whitsunday is the "follow up" of Easter.—J. C. H.

1086. J. R. ZURCHER, "The Christian View of Man: III," *AndUnivSemStud* 4 (1, '66) 89-103. [Cf. § 9-1100.]

The study is developed in two parts: Jesus Christ, bearer of the Spirit, or the participation of God in human nature; and the gift of the Spirit or the participation of man in the divine.

Covenant, cf. § 10-977; Eschatology, cf. § 10-921; Justification, cf. § 10-978; Moral Theology, cf. §§ 10-1034; 10-1036; 10-1038; Prayer, cf. §§ 10-908; 10-997; Spirit, cf. § 10-976; Spirituality, cf. § 10-971; Trinity, cf. § 10-933.

THE WORLD OF THE NEW TESTAMENT

Early Church

1087. C. ANDRESEN, "Zum Formular frühchristlicher Gemeindebriefe," *ZeitNT Wiss* 56 (3-4, '65) 233-259.

The formulation of early Christian letters sent between churches was influenced by late-Jewish Diaspora and synagogue epistolary forms. The authority of the Jerusalem church, e.g., was conveyed by the letter in Acts 15 which Luke formulated in the style of profane Greek epistolary decrees (vv. 23-25a, 28-29), but also in accord with the rabbinic institution of the apostolate (i.e., the official delegates in vv. 25b-27). Similarly *1 Clement* reflects the latter by identifying as "witnesses" the bearers of the letter (63, 3; 65, 1) which, however, is primarily cast in the form of a Diaspora letter (cf. the prescript).

Likewise, early Christian "catholic epistles" (e.g., 1 Peter, *Martyrdom of Polycarp*, the letter of the churches of Gaul in Eusebius *Hist. Eccl.* 5, 2, 2; cf. also the "peace letter" of Irenaeus) adapt this literary form especially within a persecution situation (cf. 2 Mac 1:1-9; 1:10—2:18). In these instances, the Diaspora-letter form actually provides an ecclesiology in which congregations

of equal rank share authority to comfort and evoke integrity from other dispersed and persecuted congregations. In contrast, the Syriac *Apocalypse of Baruch* incorporates this epistolary form (cf. 78, 1 and the mention of official couriers in 77, 17) in an apocalyptic framework so that the letter assumes the forensic function of an "apocalyptic witness" against the congregation. Finally, in the period of the "old-Catholic episcopacy," the Diaspora-form influenced the composition of "synodical letters" (e.g., by Serapion and Victor in Eusebius *Hist. Eccl.* 5, 19, 1-4; 23-25) which was a new *Gattung* through which a church assembly, represented by the episcopate, exercised its authority over the churches. —H. E. E.

1088. B. BAGATTI, "I 'parenti del Signore' a Nazaret (sec. I-III)," *BibOriente* 7 (6, '65) 259-263.

In the first three centuries, Jesus' relatives remained faithful to Him and preserved the family traditions with the two sanctuaries at Nazareth, the house of Mary (the Basilica of the Annunciation) and the house of Joseph. (An appendix notes that the matter is treated more at length in the author's *L'Église de la Circoncision* [1965].)

1089. K. BEYSCHLAG, "Das Jakobusmartyrium und seine Verwandten in der frühchristlichen Literatur," *ZeitNTWiss* 56 (3-4, '65) 149-178.

According to Josephus *Antiquities* 20, 199 ff., James the brother of the Lord was condemned by the Sanhedrin under the high priest Ananos because of transgressions of the Law and was stoned. This happened after the death of the procurator Festus in A.D. 62. King Agrippa deposed the high priest because of this unlawful procedure. The *Pseudo-Clementine Recognitions* 1, 43-71 state that the Twelve disputed with Jewish sects and James disputed with the high priest Caiaphas; James was maltreated in an ensuing tumult instigated by a *homo inimicus* (seemingly identified as Paul, since he goes to Damascus the next morning to arrest Christians), was thrown down the Temple steps and left there apparently dead. Hegesippus in Eusebius *Hist. Eccl.* 2, 23, 4-18 explains that James, on the Passover after disputes with Jewish sects, was placed on the pinnacle of the Temple where he confessed Christ, was thrown down, stoned and killed by the club of a fuller.

At the root of all these stories there is obviously one basic theme and source which is ultimately centered about Christ Himself who was almost stoned in a tumult (Jn 5-10). This theme was then applied and adapted to different heroes: Paul, who was almost stoned in a riot in Lystra and Jerusalem (Acts 14; 21), James (cf. *supra*), Peter and John (cf. Acts 3-9, *Acts of John* 37 ff.), Stephen (Acts 6:8-7:60), Simon Magus (*Martyrdom of Peter* 3), Callistus (Hippolytus *Philosophumena* 9, 12, 7 f.) and Polycarp (*Martyrdom of Polycarp*). If this assumption is correct, it shows that the apocrypha have much greater value than is usually attributed to them and that in the future no history of the Synoptic tradition will be complete without a history of the NT apocrypha. —H. M.

1090. J. COLIN, "L'importance de la comparaison des calendriers païens et chrétiens pour l'histoire des persécutiōns," *VigChrist* 19 (4, '65) 233-236.

The study of the persecutions in the second, third and fourth centuries shows that the martyrdoms of the Christians usually occurred on imperial anniversaries, the *natalis* or *dies imperii* of the reigning emperor. This coincidence is explained by the pagan rites celebrated for survival and eternity. On these days blood must flow in the amphitheater—the blood of the gladiators, of the beasts and the martyrs—blood offered to the gods of the underworld for the redemption of the living and the dead.—J. J. C.

1091. J. L. MOREAU, "Rome and the New Testament—Another Look," *BibRes* 10 ('65) 34-43.

At the end of the second century there was a quite firm tradition about Peter's sojourn and martyrdom in Rome and about the identification of a tomb as his resting place. However, for information about the church at Rome in the first and second centuries we must rely on early Christian writings, e.g., Paul's Epistle to the Romans, Mark's Gospel and *1 Clement*. From Romans one can argue that the church at Rome was founded before A.D. 49. Mark's Gospel proves of dubious value in establishing the character of the Roman community at the end of the first century. But *1 Clement* shows that in the late 90's there was a tradition that both Peter and Paul were martyred at Rome. However, the existence of the tradition is not proof that Peter was actually martyred in Rome. There remains the special problem of how the Gospel of Mark was associated with Peter. This association seems to have begun between the late 90's, the date when *1 Clement* was written, and the time of Pope Sixtus in the latter part of the second decade of the second century. It is questionable that Mark's Gospel was circulating in Rome before that time.—D. M. B.

1092. C. VOGEL, "Le repas sacré au poisson chez les chrétiens," *RevSciRel* 40 (1, '66) 1-26.

The sacred meal of fish is a variation of the sacred meal found among the Christians in the earliest period. The meaning of the meal is not explained by the NT texts, nor by the witness of the Fathers, nor by the much later use of the fish (*ichthys*) as a symbol of the Eucharist. Rather, it is a question of an eschatological and Messianic banquet such as was already customary among the Jews.—J. J. C.

Early Church, cf. § 10-1053.

Judaism

1093. G. BAUMBACH, "Zeloten und Sikarier," *TheolLitZeit* 90 (10, '65) 727-740.

It is often assumed that all Jewish revolutionaries of the first century A.D. were Zealots, or that the Sicarii were a fanatic wing of the Zealots. A careful

reading of Josephus indicates, however, that the Sicarii had their origin in Galilee and were concerned to purify the land by circumcising all or driving out the Hellenists. The Zealots were, on the other hand, a priestly revolutionary group in Jerusalem dedicated to the purity and freedom of Temple and cult.

The distinctive roles and antagonism of these two groups can be seen in Josephus (*War* 2, 433-443), though we need not attach importance to his claim that Menahem's followers were Zealots. Eleazar's objection to Menahem's Messianic pretensions leads to a successful attack on the Sicarii. The Zealots themselves eventually lose their identity in the Jerusalem scene in the face of the struggle between Simon bar Giora and John of Gischala, both of whom appear to be leaders of Sicarii.

The origin of the Zealots is to be found in their Zadokite attachments revealed in Josephus' reference to Zadok's role in founding the "fourth philosophy" (*Antiquities* 18, 1, 1) and in their choosing Phanni (=Phineas) as high priest. Jews regarded Phineas of the OT as the very prototype of a man of zeal. Thus Josephus' reference to two founders of the "fourth philosophy" reflects a real division of the resistance movement in two distinct groups. The Qumran Essenes have this same Zadokite affinity and reflect the Messianic expectations of both the Sicarii and the Zealots.

Judaism before A.D. 70 was far more dynamic and fluid than Josephus would indicate, the "fourth philosophy" is no unitary movement, and a strict scheme of four independent parties in Jerusalem cannot be maintained.—J. H. S.

1094. A. M. DENIS AND M. DE JONGE, "The Greek Pseudepigrapha of the Old Testament," *NovTest* 7 (4, '65) 319-328.

To indicate how the new edition of the OT Greek pseudepigrapha is being prepared, the authors comment briefly on 14 complete works and 18 fragments that belong to this collection of writings.

1095. K. HRUBY, "Le concept de Révélation dans la théologie rabbinique. Étude de quelques aspects des rapports entre Écriture et Tradition d'après les documents de la littérature rabbinique," *OrSyr* 11 (1, '66) 17-50.

In its religious system, Judaism assigned an incomparable role to tradition which alone furnished rules for interpreting Scripture and for applying it to daily life. Fundamental in this matter is the relation between revelation and election which is developed according to these topics: Israel and the Torah, the origins, the Torah and the prehistory of Israel, the significance of the Exodus, the preparation of the people for the gift of the Torah, the revelation of Sinai and the other nations.—J. J. C.

1096. S. JELLICOE, "The Occasion and Purpose of the Letter of Aristeas: A Re-examination," *NTStud* 12 (2, '66) 144-150.

The *Letter of Aristeas* seems to be counter propaganda against a new version of the Torah. Only two cities, Alexandria and Leontopolis in Egypt, are probable

places where the translation could have originated. Alexandria can be ruled out, since in the mid-second century that city would hardly have produced the revised edition of the Torah against which *Aristeas* is directed. On the other hand Leontopolis is a probable site. With its temple and priesthood, the place would have an early demand for a Greek version of the Law, a demand which was presumably met. Almost certainly such a version would be regarded by Alexandria as a rival to the LXX and as carelessly rendered. This Leontopolis Greek version is only a conjecture, but it explains all the features of the *Letter of Aristeas* better than do other theories.

(1) If *Aristeas* is primarily propaganda for a Greek version of the Law, this version must be the LXX. (2) Theories that consider the letter as primarily apologetic for Judaism hardly do justice to the strong Septuagintal thread which runs through the work. (3) Propaganda for a version which had been in circulation for a century or more, sc. the LXX, would be pointless without a challenge, actual or supposed, to its established position and authority.

(4) Viewed purely as propaganda for the LXX, a large proportion of the letter would be irrelevant. If, on the other hand, the letter is directed against Leontopolis, which with its temple and priesthood and rival version of the Torah was attempting to alienate from Jerusalem the allegiance of Egyptian Jewry and to jeopardize its long-standing official version of the Law, the letter in its entirety would seem to be exactly the type of work that would be demanded by the situation and admirably designed in every respect to meet it.—J. J. C.

1097. M. McNAMARA, "Novum Testamentum et Targum Palaestinense ad Pentateuchum," *VerbDom* 43 (6, '65) 288-300.

In his thesis presented at the Biblical Institute, Rome, the writer demonstrated the pre-Christian dating of the Palestinian Targum on the Pentateuch. He examined in particular the parallels between the Targum and the NT. These were most frequent in the Apocalypse, but fresh light was cast on other texts also, e.g., on "Zechariah the son of Berachiah" in Mt 23:35 and on the use of *parrēsia* in 2 Cor 3:12, etc. The writer concludes by endorsing the words of P. Kahle: "In the Palestinian Targum of the Pentateuch we have in the main material coming down from pre-Christian times which must be studied by everyone who wishes to understand the state of Judaism at the time of the birth of Christianity."—J. F. Bl.

1098. M. McNAMARA, "Targumic Studies," *CathBibQuart* 28 (1, '66) 1-19.

The essay presents a survey of scholarship on the OT Targums from the beginnings to the present. The discovery in 1949 by A. Díez Macho of the complete Palestinian Targum to the Pentateuch is "the most important event in the recent history, or even in the entire history, of targumic studies," and offers vast material for understanding the NT.—R. J. C.

1099. B. SALOMONSEN, "Some Remarks on the Zealots with Special Regard to the Term 'Qannaim' in Rabbinic Literature," *NTStud* 12 (2, '66) 164-176.

A brief outline is given of recent studies concerning the Zealots. Some think they acted as the Pharisees' unofficial police force. Here two points need clarification. (1) The term "Zealot" is often used in a broad and inexact sense, and "Zealotic" is taken to mean patriotic in a very general way. The narrow sense of the term is preferable, i.e., extreme patriots in the beginning and middle of the first century A.D. (2) Though it is generally assumed that the Zealots constituted a party, they may have been a heterogeneous group, a resistance movement without any specific religious ideology.

In examining the relationship between the Pharisees and the Zealots, the meaning of the term *qannāim* in rabbinic literature is of special interest. It has been suggested that these are private persons who take the law into their own hands, i.e., trying to enforce the law regardless of the rabbinic authorities. In the age of the Hasmonaeans, however, some rabbis allowed the *qannāim* to act provided the normal legal procedure could not be maintained. In general, *qannāim* cannot always be regarded as the rabbinic equivalent of the Greek *zēlōtai*, and no theories on the relationship between the Pharisees and the Zealots can be founded on the word *qannāim* as equivalent to *zēlōtai*.—J. J. C.

Gnosticism—Nag Hammadi Manuscripts

1100. R. KASSER, "Textes gnostiques. Nouvelles remarques à propos des Apocalypses de Paul, Jacques et Adam," *Muséon* 78 (3-4, '65) 299-306.

In an earlier critique of published editions of the *Apocryphon of John* and the *Apocalypses of Paul, James and Adam* [cf. § 10-350], K lamented his being unable to verify his additions and corrections with the original MSS. The present notes are based on the subsequent availability of the MSS to him, and therefore they confirm, correct and supplement his initial observations. French translations are given together with the Coptic reconstructions.—N. R. P.

1101. R. MACUCH, "Zur Frühgeschichte der Mandäer," *TheolLitZeit* 90 (9, '65) 649-660.

The evidence is summarized for the author's previously expressed view that the migration of the Mandaeans took place in the time of Artabanus III (A.D. 12—ca. 38). E. Bammel's and K. Rudolph's arguments for a later date—either the reign of Artabanus IV (Bammel) or Artabanus V (Rudolph)—are unconvincing. A discussion is added of Elamite inscriptions, drawing attention to the faulty work of W. B. Henning, A. D. H. Bivar and S. Shaked. Consultation of E. S. Drower and R. Macuch's *A Mandaic Dictionary* (1963) could have prevented some of these errors.—G. G. O'C.

1102. J.-E. MÉNARD, "L'Évangile de Vérité' et le Dieu caché et invisible des littératures antiques," *StudMontReg* 8 (2, '65) 193-212.

The article treats the terminology and intellectual framework in which knowledge and lack of knowledge of God (i.e., the hiddenness of God) are spoken of in Hellenism, Judaism and early Christianity. The conclusion is reached that the *Gospel of Truth (Evangelium Veritatis)* is profoundly Hellenistic to the extent that it assumes God can be visible to the spirit of the Gnostic who has been favored with *nous*. Accordingly, such an epistemology eliminates, by comparison with the NT, all necessity of "real" revelation since God is not invisible in Himself and because to contemplate Him it is only necessary to return to one's own self.

In *Evangelium Veritatis* God is attained (*sic*) only by the initiate. The Gnostic esoterism of *Evangelium Veritatis* is thus related to that of the Hellenistic mysteries and of Greek philosophy, all of which pretend to offer a means of access to the divine. On the other hand, the sense of "secret" and "mystery" in *Evangelium Veritatis* is influenced and accented by an Oriental-Jewish strain. In Gnosticism, knowledge creates a line between the Gnostics and the non-Gnostics, the pneumatists and the psychics and hylics, whereas in the Bible the distinction is between the Creator and His creatures. In the NT, "mystery" has to do with the evangelical mission to the world and not with esoterism.—N. R. P.

1103. J.-E. MÉNARD, "L'Évangile selon Thomas et le Nouveau Testament," *StudMontReg* 9 (1, '66) 147-153.

The discussion of the *Gospel of Thomas* is oriented to the question of NT agrapha and to the thesis of the form-critics (Bultmann, Dibelius) that there was a primitive gospel which, like the *Gospel of Thomas*, contained no miracle stories and no historical data. Following consideration of the studies of this apocryphal writing carried out by J.-B. Bauer, C.-H. Hunzinger, O. Cullmann, G. Quispel and H.-W. Bartsch, the author concludes that the secondary characteristics of the present Gnostic redaction of *Thomas* and the slight guarantee of its historical authenticity do not warrant the conclusions reached by many. Rather, the *Gospel of Thomas* does not represent authentic independent Jesus traditions (with the exception of logia 8 and 82) and may not be expected to illuminate the thesis of the form-critics.—N. R. P.

1104. G. QUISPEL, "Gnosticism and the New Testament," *VigChrist* 19 (2, '65) 65-85.

Much would be gained for NT study if it were established definitively that Encratism is not the same as Gnosticism. Clement's exposé of Encratite views clearly fits the theology of the *Gospel of Thomas* whose Encratism is otherwise proven. The *Hymn of the Pearl*, sometimes considered the key to the pre-Iranian myth of the Saved Savior which is said to lie behind the teaching of the NT especially of John, is not Gnostic but rather an orthodox Christian hymn tinged with Judaistic views.

Gnosticism is not a late development of Greek philosophy, nor an acute Hellenization of the Christian religion, nor a survival of Iranian or even Indian

religious concepts. It is rather a religion of its own which owes not a little to Judaism. The Gnostic female counterpart of the Godhead is the more or less personified wisdom of Judaism. The demiurge in the *Apocryphon of John* was identified with the devil portrayed in the NT as ruler or even god of this world. The theme, traditional in Gnosticism, of the foolish ruler of this world from whom God and His wisdom are hidden seems to be derived from a Jewish milieu. This would explain a similarity with some views held by Paul concerning wisdom.

Furthermore, taking into account the Mandaean problem and more generally the history of Jewish sects, Gnostic materials can help to discern the sacramental implications and Jewish presuppositions of some NT authors. Thus baptism may have had its prefiguration in the Jewish sects of Palestine. Speculations about Jesus as the Name of the Father, so frequent in Valentinian Gnosis, presuppose a Jewish or even Jewish Christian background shared in common with John and Paul. The wording of Gal 3:27 ("put on Christ") reveals Jewish perspectives in Paul's sacramental convictions. Gnosticism has been influenced very specifically by the esoteric traditions of Palestinian Pharisaism which seem to have influenced early Christianity as well.—J.-C. V.

Archaeology

1105. M. ADINOLFI, "Scavi recenti a Betlemme," *RivistBib* 13 (3, '65) 309-314.

Among the discoveries during recent excavations connected with the Basilica of the Nativity at Bethlehem were a well, a vaulted chamber and some 35 tombs, and the finds prove that the site was inhabited continually from the beginning of the Christian era.

1106. B. BAGATTI, "La posizione del tempio erodiano di Gerusalemme," *Biblica* 46 (4, '65) 428-444.

Tradition has from ancient times identified the site of Solomon's and Herod's Temples with the site occupied by the rock rising slightly above the level of the pavement of the Mosque of Omar. The identification is, however, open to controversy. The data provided by Josephus, the situation of the actual mosque, the position of the sacred rock, the difference of level of the whole area, and tradition itself (which has never considered the site of the rock as a sacred place) together with the unsuitability of the rock as a threshing floor are clear indications that the real site of the Temple of Jerusalem in the time of Christ was not the site occupied by the rock, but was rather more to the south.—P. P. S.

1107. V. CORBO, "Scavo della Cappella dell'Invenzione della S. Croce e nuovi reperti archeologici nella Basilica del S. Sepolcro a Gerusalemme (1965)," *StudBibFrancLibAnn* 15 ('64-'65) 318-366.

During 1965 the regular excavations and the work of restoration in and around the Basilica of the Holy Sepulcher, especially in the Chapel of the Finding of the Holy Cross, produced valuable results which are here described and copiously illustrated.

1108. L.-F. DELTOMBE, R. LECONTE, "Itinéraire biblique en Israël," *BibTerre Sainte* 79 ('66) 8-19.

A richly illustrated description of various sites of pilgrimage that are found in the state of Israel.

1109. Z. KAPERA, "Nowe odkrycia w Jerozolimie (1961-1963) (Nuperrime inventa Hierosolymis [1961-1963])," *RuchBibLit* 18 (4, '65) 230-235.

A summary account is given of the archaeological discoveries in and around Jerusalem: in the area of Ophel by K. Kenyon and R. de Vaux; in the Basilica of the Holy Sepulcher; at the Pool of Siloam; in the Tyropoeon Valley.

1110. R. LECONTE, "Itinéraire biblique en Jordanie," *BibTerreSainte* 78 ('65) 4-20.

Six maps and many photographs illustrate the various sites which are briefly described. As an introduction to the article, P. Bockel writes, "Qu'allons-nous chercher en Terre sainte?" 2-3.

1111. H. RUSCHE, "'Die Bibel in ihrer Welt,'" *BibLeben* 6 (4, '65) 309-311.

M. Avi-Yonah and E. G. Kraeling composed a smaller edition of the great Israeli standard work *The Illustrated World of the Bible*, and the German translation of their work which appeared in 1964 is here described and appraised.

1112. J. RUYSSCHAERT, "Nouvelles recherches concernant la tombe de Pierre au Vatican (1957-1965)," *RevHistEccl* 60 (3-4, '65) 822-832.

The survey summarizes and evaluates books and articles on the excavations under the Basilica of St. Peter in Rome.

1113. R. H. SMITH, "The Household Lamps of Palestine in New Testament Times," *BibArch* 29 (1, '66) 2-27. [Cf. § 9-1127.]

In the modifications of Palestinian household lamps between 37 B.C. and A.D. 135, three phases of development can be traced: during Herod's reign and the lifetime of Jesus, at mid-century, and between the two Jewish revolts.

1114. E. R. SMOTHERS, "The Bones of St. Peter," *TheolStud* 27 (1, '66) 79-88.

New and important discoveries and studies connected with the excavations under the confession of St. Peter's are here evaluated. From them it appears that by the middle of the second century the Christian community definitely considered the Vatican site to be the place of Peter's grave. This tradition is early enough to bear authentic memories. Much debate has centered about the identification of certain bones which were wrapped in purple and gold and were near a graffito which reads *Pétr[os] eni* ("Peter is here"). An examination of various writings on the subject, particularly of M. Guarducci's *Le reliquie di Pietro sotto la Confessione della Basilica Vaticana* (1965), suggests that there is a positive, serious probability that these are the bones of St. Peter.—J. J. C.

1115. W. F. STINESPRING, "Wilson's Arch Revisited," *BibArch* 29 (1. '66) 27-36.

After a survey of previous studies and excavations concerning Wilson's Arch, the writer describes his own explorations of 1963 and 1965 during which he obtained the first photographs ever taken of the arch. Contrary to current opinion, he tentatively suggests that we have here one span of the bridge, originally built by Herod beginning about 20 B.C., to connect the Temple area with the western part of Jerusalem, replacing a smaller Maccabean bridge in the same location.—J. J. C.

1116. Y. YADIN, "The Excavation of Masada—1963/64. Preliminary Report," *IsrExpJourn* 15 (1-2, '65) 1-120. 24 plates and a map.

In addition to presenting the archaeological data on the buildings and walls, the account describes all the fragments of scrolls and papyri and gives special consideration to the main groups of ostraca (pp. 103-114).

Dead Sea Scrolls

1117. ANON., "London's first sight of the Dead Sea Scrolls," *HILondNews* 247 (Dec. 11, '65) 34-35.

Selected MSS from the famous scrolls which are housed in the Palestinian Archaeological Museum of Jordan were exhibited at the British Museum in December and January of 1965-1966. A brief description of them is given together with several illustrations.—J. J. C.

1118. J. M. T. BARTON, "Dead Sea Scrolls. The Exhibition at the British Museum," *Tablet* 219 (Dec. 25, '65) 1441.

A description and evaluation of the exhibition.

1119. *BibToday* 1 (22, '66) has the following articles on Qumran and its finds:

R. DE VAUX, "The Qumran Story," 1437-50.

P. W. SKEHAN, "The Dead Sea Scrolls and the Christian Church," 1451-58.

J. A. SANDERS, "The Psalter at the Time of Christ," 1462-69.

J. BLIGH, "The 'Two Ways' at Qumran and in the Early Church," 1470-74.

H. H. ROWLEY, "The History of the Qumran Covenanters," 1475-81.

ANON., "Qumran Bibliography," 1482-83.

1120. R. E. BROWN, "J. Starcky's Theory of Qumrân Messianic Development," *CathBibQuart* 28 (1, '66) 51-57.

J. Starcky maintains that there were four stages in Qumran Messianism [cf. § 8-1185] and that expectation narrows down to one Messiah during the

third or Pompeian stage (63-37 B.C., represented by CD, i.e., the Damascus Document). However, there is good evidence that CD belongs to the Hasmonean period which begins *ca.* 110-100 B.C. and that two Messiahs, not one, were expected in this document. (The singular *mšyh* in construct may well refer to two Messiahs.) Consequently it is more plausible to hold that from the Hasmonean period on two Messiahs were expected—a king and a priest. Attention may have been focused on one Messianic figure more than on the other, but there is not sufficient evidence that this expectation narrowed to one figure during the Pompeian period.—R. J. C.

1121. M. DELCOR, "Chronique qumranienne (Suite)," *BullLitEccl* 66 (4, '65) 295-302. [Cf. § 10-747.]

In the section which deals with Qumran and the NT two books are discussed: B. Gärtner, *The Temple and the Community in Qumran and the New Testament* (1965) and J. Becker, *Das Heil Gottes. Heils- und Sündenbegriffe in den Qumrantexten und im Neuen Testament* (1964).

1122. P. Hoyos, "Los estupendos hallazgos de Qumrán y alrededores en resumen significativo," *RevistBib* 27 (4, '65) 229-232.

The excavations and the scrolls found at Qumran and other sites in Palestine and Jordan are described and briefly evaluated.

1123. J. PRYKE, "'Spirit' and 'Flesh' in the Qumran Documents and Some New Testament Texts," *RevQum* 5 (3, '65) 345-360.

Of the 97 certain references to "spirit" in the 4 main documents (1QS, 1QM, 1QH, CD), 7 are direct references to the holy spirit of God and 72 to man's spirit. The majority of these uses reflects OT usage and finds parallels in primitive Christianity. One text, 1QS 9:3 *lyswd rwḥ qwdš*, "the community of the holy spirit," recalls 2 Cor 13:13, "the communion of the holy Spirit," except that the Pauline text presupposes the Spirit as already given and now effecting communion while the Qumran use refers to the community preparing now for the spirit which will be given later. The two spirits of light and darkness show the ethical dualism of the sect and are part of its marked predestinarian outlook.

Of 17 references to "spirit" in the 4 main documents, 2 reflect *baśar* as the feeling, emotional side of man; 7 have the common OT meaning of man as total person; 8 in common with St. Paul and Hebraic usage are used in the context of man in his weak or sinful state. In their anthropology, sectarian belief and Christian theology come closest. Both hold a dim view of human nature, though not because they conceive matter as evil, and both emphasize God's grace especially as it is given in the community. But there are essential differences. In the Christian community, the Spirit is that of the incarnate Son; grace comes not through law and works but through surrendering to Christ's Spirit; the community lives in the world and does not reject the morally weak; its mission is evangelistic and universal.—R. J. C.

BOOKS AND OPINIONS

INTRODUCTION

J. L. MCKENZIE, S.J., *Dictionary of the Bible* (Milwaukee: Bruce, 1965), xviii and 954 pp., illustrated, 15 maps.

1124r. F. W. DANKER, "Discount the Dogmatism," *ChristCent* 83 (Apr. 6, '66) 435-436.

"Admiration is too weak a word to express the feeling elicited by a Bible dictionary written by one man and at the same time superbly well. On the other hand, one senses a peculiar blend of objective scholarship and deference to magisterial authority which suggests a kind of schizoid composition not found to the same degree in one of the author's earlier productions, *The Two-Edged Sword* (1956)." While there is extraordinary freedom in criticizing ecclesiastical interpretations, a deference to dogma appears, e.g., in his discussing the perpetual virginity of Mary, a priesthood implicit in the NT and in the statement that no contradictions may be admitted between the Bible's various parts. In other matters of archaeological and historical documentation, the book is in the main a safe, sure guide, manifesting vast knowledge of scholarly developments in the past few decades and presented with expert and lucid compactness.—J. J. C.

J. L. MCKENZIE, S.J., *The Power and the Wisdom. An Interpretation of the New Testament* (London: Geoffrey Chapman; Milwaukee: Bruce, 1965), xvi and 300 pp.

1125r. J. BLIGH, *HeythJourn* 7 (1, '66) 85-88.

This interpretation of the NT is the work of a great scholar and an original thinker. However, it is likely to disappoint those who hope to find in it an explanation of what the gospel means to the 20th-century Christian in America—a country so different from 1st-century Palestine.—J. F. Bl.

1126r. E. F. SIEGMAN, *TheolStud* 26 (4, '65) 676-678.

The author's encyclopedic knowledge, his talent for synthesis and his incisive, epigrammatic style make for reading which is highly informative, absorbing and energizing. This is a disquieting book since it shows that, while the message of the NT is clear enough, too often we have been satisfied with conventionalized popular understanding of it. The chapters entitled "The Gospels" and "Demythologizing the Gospels" are marvels of compression. The theologian will enjoy the lucid expression of the NT teaching on basic dogmas which sharply distinguishes the inspired teaching from subsequent theological explication. Furthermore, Protestants may benefit from this splendid example of Catholic scholarship and will appreciate McK's frank criticism of the Church.—J. J. C.

1127r. J. SWETNAM, *Biblica* 46 (4, '65) 488-491.

The book is challenging, interesting and stimulating. At times the tone is too sharp. The interpretation of the NT is described as personal which is taken as seeking the original and unusual. But should not personal be taken rather as a search for the true, which may turn out to be what is already held? The treatment of devotion to the Sacred Heart and of authority in the Church seems slanted. However, on practically any page the reader will find something to engage the mind, and the style is vigorous and confronting. The author's chief virtue is his willingness and ability to ask significant questions about significant issues. His is the courage of NT convictions.—J. J. C.

N. TURNER, *Moulton's Grammar of New Testament Greek*, Vol. III, *Syntax* (Edinburgh—London: T. & T. Clark, 1963), xxii and 417 pp. [See also § 10-756r.]

1128r. E. V. McKNIGHT, "The New Testament and 'Biblical Greek,'" *Journ BibRel* 34 (1, '66) 36-42.

The thesis of the author that biblical Greek is a unique language challenges accepted views. However, he has uncovered no dramatic new evidence to sustain his revolutionary theory. Instead, he has begun with the assumption that the LXX Greek was understood by the Jews but was in many ways distinct from the main stream of Hellenistic Greek. He then attempts to demonstrate that NT Greek is essentially the same as this LXX Greek. In arguing for the uniqueness, frequency of occurrence is taken as a proof. Moreover, T. wrongly treats the NT as a grammatical unity.

Because of the limited material available, T's thesis is questionable, and certain broader considerations militate against his position. It seems clear that the NT writings were influenced by the LXX and other Semitic sources, but this is no reason to identify NT Greek as something unique and unrelated to the total history of the Greek language. Furthermore, nearly all the NT Semitisms are found in the papyri which reproduce the speech of the ordinary pagan populace. Perhaps the explanation is that the Jewish people, who were scattered throughout the Empire and emphasized education, exercised a disproportionate influence upon the everyday language of the masses.—J. J. C.

GOSPELS

E. BEST, *The Temptation and the Passion: The Markan Soteriology*, Society for New Testament Studies, Monograph Series 2 (New York—London: Cambridge University Press, 1965, \$6.50), xiv and 222 pp.

1129r. A. FARRER, *Theology* 69 (549, '66) 123-124.

According to B, Mark represents Christ as "binding" Satan at the temptation in the wilderness. In the Passion He underwent wrath and established

the community. Much of B's detailed interpretation of Mark's Passion symbolism is as hazardous as the exposition of the temptation. Though we cannot accept B's special thesis, he is able to show: (1) that the demonology belongs to the first half of the Gospel, while themes more central to classical Christianity are brought into immediate relation with the Passion; (2) that devilry was reckoned as well by Mark as by his world to be one only among the scourges the Messiah removes; (3) that demons were not held to be the root causes of spiritual evil; (4) that their responsibility for bringing Christ to the cross is nowhere alleged by Mark.—J. J. C.

W. R. FARMER, *The Synoptic Problem. A Critical Analysis* (New York—London: Macmillan, 1964), xi and 308 pp. [See also § 10-760r.]

1130r. H. RHYS, *AnglTheolRev* 48 (1, '66) 92-94.

Because it challenges accepted views, the book may not receive the attention it deserves. Yet the work shows careful scholarship in the best tradition. Its arguments against Streeter and Burkitt seem unanswerable, and the first five chapters provide an invaluable survey of past research. It is less easy to follow F when he presents his own position. His arguments seem as good as, if not better than, Streeter's; but they do not entirely avoid a begging of their questions. Persuasive, but not necessarily convincing, is F's suggestion that Mark was the forerunner of the Church lectionary and that he incorporates elements from Matthew and Luke in about an equal proportion acceptable to admirers of both older Gospels. In brief, the book is important and deserves wide reading. However, some may think that, because of form-criticism and the emphasis on the kerygma, we can really afford to forget the Synoptic problem.—J. J. C.

R. H. FULLER, *The Foundations of New Testament Christology* (New York: Scribner's, 1965), 268 pp.

1131r. V. TAYLOR, "The Christology of the New Testament," *ExpTimes* 87 (5, '66) 141.

In his recent work, F seems unduly influenced by Continental theologians. Whereas in his earlier study, *The Mission and Achievement of Jesus* (1954), he claimed that Jesus thought of Himself as the Suffering Servant, he now maintains that He interpreted His ministry in terms of eschatological prophecy and was confident of vindication by the Son of Man (distinguished from Himself) at the end of time; that Jesus rejected Messiahship as merely human and even diabolic; and that the titles Son of David, Son of God, Son of Man, the Servant of the Lord and the "present" Son-of-Man sayings are "church formations." There is a valuable study of the kerygma, a useful distinction is made between the Hellenistic Jewish stage and the Hellenistic Gentile mission, and a valuable chapter is devoted to Christological hymns. The book is not easy

to read, but is important for the many problems it sets for American and British students.—J. J. C.

A. T. HANSON, *Jesus Christ in the Old Testament* (London: S. P. C. K., 1965), viii and 211 pp.

1132r. C. F. D. MOULE, *Theology* 68 (546, '65) 579-581.

The book's thesis is that typology has been invoked too much for interpreting the NT, that it is not a type of Christ but Jesus Himself whom the NT writers discern as both speaking and acting in the old dispensation. This position seems less than fair to typology and to the distinctively Christian idea of fulfillment. Christian typology, as it is generally understood, "is the recognition that, in the historical Christ-event, the pattern of God's historical dealings and relationships is brought absolutely to its fulfilment and the whole structure finds its coping-stone: the *musterion*, the deep-laid plan, is divulged and crowned." Therefore, one may question H's statement that the discerning of Jesus in the OT is the most important clue to the understanding of the NT exegesis of the OT. Many examples of Jesus' presence in the OT which H discovers are debatable, especially since his exegesis of key passages such as 2 Cor 3 and Heb 3 is questionable. Also, it is difficult to admit that in the exercise of this technique the NT writers would not be acting arbitrarily.—J. J. C.

L. HARTMAN, *Testimonium Linguae. Participial Constructions in the Synoptic Gospels. A Linguistic Examination of Luke 21, 13*, Coniectanea Neotestamentica XIX (Lund: C. W. K. Gleerup, 1963; Copenhagen: Ejnar Munksgaard), 75 pp.

1133r. F. RUNDGREN, "The Synoptic Gospels as Language," *Biblica* 46 (4, '65) 465-469.

The author examines from a linguistic or grammatical viewpoint the most important participial constructions in the Synoptic Gospels, and an appendix contains a linguistic study of Lk 21:13. In the introduction, H rightly distinguishes between Koine and popular Greek, as well as between vernacular and literary Koine. Mark's style is not so popular as generally believed. But the so-called periphrastic conjugation is not a sure criterion of a more literary style. In fact, the periphrastic construction may be due to other causes, e.g., the influence of the LXX. Although H makes large use of statistics, he is fully aware of the dangers involved in drawing conclusions from statistical data. If carefully used, the book will certainly be of great help to students of the NT.—P. P. S.

G. E. LADD, *Jesus and the Kingdom. The Eschatology of Biblical Realism* (New York—London: Harper & Row, 1964), xv and 367 pp. [See also § 10-374r.]

1134r. ANON., "Kingdom and Eschaton," *TimesLitSupp* 65 (Mar. 3, '66) 176.

Hitherto no analysis so thorough has appeared of the NT teaching on the kingdom, and with scrupulous fairness L states and evaluates the views of his predecessors even though they disagree with his own stand which is conservative and devout. In arguing against those who claim Jesus never intended the Church, L sensibly examines His sayings about a community with a mission in the world which would continue after His death. However, there is a weakness in L's failure to deal adequately with the view that Church consciousness developed only as a gradual adjustment to the nonrealization of the imminent coming of the Lord.—J. J. C.

W. PANNENBERG, *Grundzüge der Christologie* (Gütersloh: Gerd Mohn, 1964), 431 pp. [See also § 10-376r.]

1135r. B. HÄGLUND, "Kristologi och historia" [Christology and History], *SvenskTeolKwart* 41 (2, '65) 76-91.

The work represents a new approach in the German debate on the kerygma and the historical Jesus. Stressing the historical question in contrast to the Bultmannian insistence that faith is independent of the historical, P's premise is that "the history of Jesus carries its meaning in itself." The distinction between the kerygmatic Christ and the historical Jesus is abolished, and Christology is viewed as nothing other than an exposition of the history of Jesus. The Resurrection of Jesus, understood as a historical fact, occupies a central place in P's Christology. The Resurrection is regarded as the starting point for faith in the deity of Christ; the Resurrection confirms that Christ is God's Son (Rom 1:4).

According to P, Jesus' oneness with God was hidden from all, even from Himself, during His earthly life. The Gospel sayings and titles which describe Jesus' sonship or Messiahship are viewed as the product of the post-Easter Church. P's stress on the Resurrection as the ground for Jesus' oneness with God is dependent on exegetical considerations and, moreover, involves his whole interpretation of history. Starting with the idea that history derives its meaning from its end, instead of holding with Bultmann that we cannot say anything about the meaning of history since we know nothing of its conclusion, P argues that in Jesus' teaching about the kingdom of God and in His Resurrection, history's end is anticipated. Jesus' Resurrection is an anticipatory counterpart of the resurrection of all the dead; Jesus' history recapitulates universal history and gives it its meaning.

P's idea of universal history is one of the most controversial points in his program, for it results in a rejection both of the distinction between *Historie* and *Geschichte* and of the dualism between sacred and universal history. But his program is an adequate reaction to the kerygma-theology which heretofore has dominated the theological discussions.—B. A. P.

H. E. TÖDT, *The Son of Man in the Synoptic Tradition*, trans. D. M. Barton, The New Testament Library (Philadelphia: Westminster Press, 1965), 366 pp. [See also § 8-773r.]

1136r. G. E. LADD, "Conclusions by Fiat," *ChristToday* 10 (Mar. 4, '66) 582.

The basic proof offered to show that the Son of Man sayings about serving and suffering are not authentic is the assertion that they cannot be. Jesus could not combine the ideas of a heavenly, apocalyptic Son of Man and a serving, suffering Son of Man. The book's style is heavy, and at times the translation is less clear than the original. Despite T's learned arguments, the probability of a creative synthesis of a heavenly and earthly figure of the Son of Man rests with Jesus rather than with the primitive Church. There are some telling criticisms of Cullmann's involved reconstruction to explain the preservation of this term, but T has not satisfactorily refuted the position that the form of our gospel tradition reflects the consciousness of the early Church that "Son of Man" was a title used only by Jesus of Himself.—J. J. C.

EPISTLES

D. GEORGI, *Die Gegner des Paulus im 2. Korintherbrief. Studien zur religiösen Propaganda in der Spätantike*, Wissenschaftliche Monographien zum Alten und Neuen Testament, 11 (Neukirchen-Vluyn: Neukirchener Verlag, 1964), 320 pp.

1137r. S. E. JOHNSON, "A New Analysis of Second Corinthians," *AnglTheol Rev* 47 (4, '65) 436-445.

The introductory section summarizes well the history of scholarly opinion of Paul's opponents at Corinth. The author surveys the work of F. C. Baur, W. Lütgert, K. Lake, H. Windisch, R. Bultmann, W. Schmithals and E. Käsemann, some of whom characterize Paul's opponents as "gnostics," using the term in the protean sense common among German scholars. He then explains that his investigation is confined to 2 Cor 2:14—7:4 and 2 Cor 10—13 because both these sections are directed against the same opponents. Next G reconstructs the sequence of events surrounding these texts.

The first major part of the book is designated "The Missionary Function of the Opponents and Their Religio-Historical Background." Here G discusses the self-designations of these men: *diakonos Christou*, *apostolos*, *ergatēs*, *Hebraios*, *Israelitēs* and *sperma Abraam*. The last term is the most important for G who argues—not too convincingly—that they considered Abraham a hero,

a pneumatic, and a divine man (cf. Philo) and themselves therefore *theioi andres*. He then tries to show that Paul's opponents, though professedly Christians, are to be classed as Hellenistic Jewish propagandists and that they claimed to be "men larger than life with the power to make their followers likewise transcend themselves."

In the second main section which concerns "The Opponents' Understanding of Themselves," G discusses the term *hikanotēs*, the question of apostolic remuneration, letters of commendation and the term *diakonos/diakonia*. He concludes that the opponents saw Christ as Philo saw Moses—the supreme *theios anēr*, the giver of life-power. By contrast, therefore, Paul emphasized the death of Jesus and his own sufferings. He deprecated the pneumatic Present of these Hellenistic Jewish apologists and insisted on the eschatological Now of God.

The thesis is attractive, although G's use of the term "gnosis" to mean simply "Hellenistic syncretism" is confusing.—J. C. H.

H. MONTEFIORE, *The Epistle to the Hebrews*, Harper's New Testament Commentaries (New York—Evanston, Ill.: Harper & Row, 1965), ix and 272 pp.

1138r. G. JOHNSTON, *JournBibLit* 85 (1, '66) 96-98.

The volume maintains the high standard already set by the series. The arguments for Apollos as the author are ably presented. Against this theory, however, one must urge that Heb 2:3 and 13:7 suggest a later apostolic or sub-apostolic age, that the use of *ho theos* for Jesus (1:8) comes too early in the development of Christology and that there are striking differences from Pauline teaching in the letter. The reviewer finds he cannot accept M's thesis that Hebrews was written to Corinth prior to 1 Corinthians. Other weaknesses are the inadequate treatment of the Qumran parallels and the parallels in 1 Peter and an insufficient discussion of the relation of Heb 13 to the rest of the letter. However, M writes lucidly and expounds his texts with accuracy and some originality.—J. J. C.

C. K. BARRETT, *The Pastoral Epistles in the New English Bible*, The New Clarendon Bible (New York—London: Oxford University Press, 1963), ix and 151 pp., 8 photos. [See also § 9-409r.]

1139r. H. K. MOULTON, *BibTrans* 17 (1, '66) 47.

The volume is crammed full of judicious matter without a word of padding. The NEB translation is normally illuminating, but it often differs greatly from the wording of older translations, and B helps the reader to see the reasons why. We have few good commentaries on the Pastorals. This one fills a big gap. "It is high time that the attention of translators should be called to this commentary."—J. J. C.

BIBLICAL THEOLOGY, QUMRAN

G. DELLING, *Die Taufe im Neuen Testament* (Berlin: Evangelische Verlagsanstalt, 1963), 165 pp.

1140r. J. JEREMIAS, *TheolLitZeit* 90 (11, '65) 828-829.

The volume, which does not break new ground but is a fine survey of research on the subject, is heavily documented and outstanding for its grammatical comments. Two examples of the latter are cited. First, from a study of the phrase *epikalesamenos to onoma autou* (Acts 22:16) and other texts, D concludes that a profession of faith was not part of the baptismal ceremony. Without doubt the NT makes no explicit mention of such a profession. The second grammatical example concerns 1 Cor 15:29 which is often understood as implying a vicarious baptism for the dead (*hyper*). Rather, D rightly maintains, *hyper* indicates purpose, and the verse means that persons were baptized (*hyper*) in order that they might be united in the resurrection with their deceased Christian friends or relatives. And D supplies a new example of the final or purpose meaning of *hyper*: you suffer (*hyper*) in order to share the kingdom of God (2 Thes 1:5).—J. J. C.

R. SCHNACKENBURG, *The Moral Teaching of the New Testament*, trans. J. Holland-Smith and W. J. O'Hara (Freiburg—London—New York: Herder & Herder; Burns & Oates, 1965), 388 pp.

1141r. J. BLIGH, *HeythJourn* 7 (1, '66) 83-85.

Instead of recognizing the Sermon on the Mount as a codification of the Christian moral tradition, S has followed the form-critical fashion and broken it down into pericopes which he treats in his own order. He underestimates the importance of natural moral intuition in Christian morality. And he employs no systematic comparisons with Greek or pagan morality. The result is a rather uninspiring presentation of Christian morality.—J. F. Bl. (Author).

B. GÄRTNER, *The Temple and the Community in Qumran and the New Testament. A Comparative Study in the Temple Symbolism of the Qumran Texts and the New Testament*, Society for New Testament Studies, Monograph Series 1 (New York—London: Cambridge University Press, 1965), xii and 164 pp.

1142r. R. LEANEY, *Theology* 68 (546, '65) 581-583.

According to G, Qumran and the NT share the idea that the Temple and its cult have been replaced by a community of the faithful and the Church probably took over elements of this Qumran tradition. The thesis undoubtedly illuminates several NT texts. However, the conclusion could have been drawn that God, and not Jesus, would destroy the Temple while Jesus by His obedience would

provide what was to replace the Temple. Also, G does not sufficiently emphasize Jesus' prophecies regarding the Temple's destruction. Moreover, G's statement that the transference from the Temple to the group around Jesus is connected with His death and Resurrection does not seem strong enough; the facts seem to imply an action of God in history which destroyed one temple and raised up another.—J. J. C.

BULLETINS AND BIBLIOGRAPHIES

1143. M. BOUTTIER, "Bibliographie. Nouveau Testament. Bulletin des livres reçus," *EtudThéolRel* 40 (4, '65) 291-299.

A detailed discussion of eleven books is followed by a brief mention of a half dozen others.

1144. F. F. BRUCE, "New Testament Studies in 1965," *ChristToday* 10 (Feb. 4, '66) 445-447.

Brief comments on a large number of books.

1145. S. MACL. G., "Winter '65-'66 Survey of Recent Theological Literature. Much Information—Some Wisdom," *AndNewtQuart* 58 (3, '66) 38-40.

The biblical material is discussed on pp. 38-39.

1146. W. HARRINGTON, "Christmas book survey. Scripture," *DocLife* 15 (12, '65) 701-703.

Brief descriptions of works published in the latter half of 1965.

1147. M. HERBECQ, "Tables des matières 1956-1965," *ParLit* 47 (8, '65) 837-986.

The NT material is listed on pp. 978-986. The index embraces the articles and reviews in *ParLit*, *LumVie* and *Notre Catéchèse*.

1148. H. D. HUMMEL, "Harvest of Books in the Biblical Field," *ChristCent* 83 (Apr. 6, '66) 431-433.

The NT part of the survey describes and evaluates ten books.

1149. F. L. MORIARTY, "Boston College Select Bibliography of the Bible," *BibToday* 1 (23, '66) 1548-57.

Section I lists general books on the Bible; section III has publications on the NT.

1150. J.-L. VESCO, M.-É. LAUZIÈRE, M.-L. RAMLOT, "Écriture sainte," *RevThom* 65 (4, '65) 617-630.

The introduction to the Bible, archaeology, NT theology, Qumran texts and the essays contributed to *Mélanges Eugène Tisserant*, I (1964) are the areas surveyed in the bulletin.

BIOGRAPHICAL NOTES

BISHOP—Rev. Eric Francis Fox Bishop, a missioner of the Church of England, was born July 27, 1891. He studied at Clare College, Cambridge, in 1910-13 (B.A., 1913) and Ridley Hall, Cambridge, in 1913-14 (M.A., 1917). From 1919 to 1956 he worked for the Church Missionary Society in both Cairo and Jerusalem. During this period he was at the Jerusalem Men's College (1922-27), principal at the Newman School of Missions (1927-49) and then senior lecturer of the University of Glasgow (1949-56). In 1946-47 he was visiting professor at the Kennedy School of Missions, Hartford, Conn. Besides his articles in *AnglTheolRev*, *CathBibQuart*, *EvangQuart*, *ExptTimes*, etc., he has published *Jesus of Palestine* (1955), *Apostles of Palestine* (1958), both of which have been translated into Arabic, and also several commentaries in Arabic on the NT Epistles.

GEORGE—Rev. Augustin George, a priest of the Society of Mary, was born at Lyons, Jan. 24, 1915. He studied theology at Lyons (1940-44; S.T.D., 1944), and then Scripture at the École biblique in Jerusalem (1946-47) and the Pontifical Biblical Institute in Rome (1948; S.S.L., 1949). From 1944 to 1951 he was an assistant lecturer in Hebrew and the OT on the Catholic faculty of theology at Lyons and, since 1952, professor of the NT on the same faculty. Besides numerous articles in *RevBib*, *LumVie*, *SciEccl*, etc., he has published a number of books: *A l'écoute de la parole de Dieu* (1953), *L'Évangile de Paul* (1954), *Connaitre Jésus-Christ* (1957), *Jésus notre vie* (1958), *La morale de Paul* (1960), *L'annonce du salut de Dieu* (1963) and is currently preparing a study on Luke for the "Sources bibliques" series. Several of his works have been translated into English, German, Spanish, Catalan and Italian.

GERHARDSSON—Prof. Dr. Birger Gerhardsson, born on Sept. 26, 1926, in Vännäs, Sweden, is an ordained minister of the Church of Sweden. From 1948 he studied at the University of Uppsala, where he received his doctorate in 1961. In 1957 he had a scholarship for studies at the University of Paris. In 1961 he became assistant professor of NT exegesis at the University of Uppsala and since 1965 has been the ordinary professor of NT theology at the University of Lund. Besides his academic work, he has served as a pastor for short periods and as a high school teacher. He edited the commentary volume [A. Fridrichsen] *Fyrahanda sädesåker* (1958; 3rd ed., 1966) and was the editorial secretary of the *Svenskt Bibliskt Uppslagsverk*, 2 vols. (2nd ed., 1962-63). His principal published works are: *The Good Samaritan—the Good Shepherd?* (1958), *Memory and Manuscript* (1961; 2nd ed., 1964), *Tradition and Transmission in Early Christianity* (1964), *The Testing of God's Son* (1966).

HANSON—Rev. Prof. Richard Patrick Crosland Hanson, an Honorary Canon of Southwell Cathedral (Church of England), was born in London, Nov. 24, 1916. He studied at Trinity College, Dublin, from 1935 to 1941 (M.A., D.D.). He then undertook pastoral work as an Anglican priest in two Irish parishes

(1941-45), became vice-principal of the Queen's College, Birmingham (1945-50) and then vicar of St. John's, Shuttleworth, diocese of Manchester. From 1952 to 1962 he was lecturer, then senior lecturer and finally reader in the Department of Theology at the University of Nottingham. For the next two years (1962-64) he was Lightfoot Professor of Divinity in the University of Durham and since 1964 has been professor of Christian theology and head of the Department of Theology at Nottingham University. His NT publications include: a commentary on 2 Corinthians in the Torch series (1954), *Tradition in the Early Church* (1962) and a contribution to A. R. C. Leaney's *A Guide to the Scrolls* (1958), plus several studies on Origen and Justin Martyr. His commentary on Acts will soon be published in the New Clarendon Bible series.

KLEIN—Prof. Dr. Günter Klein, born Jan. 12, 1928, at Wuppertal, is a pastor of the Evangelical Church. He studied at the Kirchliche Hochschule in Wuppertal (1947-48) and the Universities of Marburg (1948-50) and Tübingen (1950-51). From 1952 to 1956 he was vicar and pastor in the Evangelical Church in the Rhineland. He was both assistant (1956-61) and NT dozent (1961-64) at the University of Bonn and since 1964 has been NT professor at the University of Kiel. Besides contributions to scholarly journals, he has published *Die zwölf Apostel* (1961) and *Theologie des Wortes Gottes und die Hypothese der Universalgeschichte* (1964).

KUSS—Prof. Dr. Otto Kuss, a Catholic priest, was born Jan. 6, 1905, in Lauban/Schlesien. He studied philosophy and theology at the Universities of Breslau (1924-27; Dr. theol., 1931) and Bonn (1925), then spent the years 1927 to 1931 studying classical philology at the University of Berlin. In 1931 he was ordained a priest. After his expulsion from Breslau he became professor of patrology at the philosophical-theological Hochschule in Regensburg (1946-48) and then NT professor at Paderborn's archiepiscopal philosophical-theological academy (1948-60). Since 1960 he has been professor of NT exegesis and biblical hermeneutics at the Ludwig Maximilian University in Munich. He has published commentaries on Romans (1940), Corinthians (1940), Galatians (1940) and Hebrews (1953; 2nd ed., 1965) in the Regensburger Neues Testament, of which he is editor. He has also published *Der Römerbrief I* (1957), II (1959) and *Auslegung und Verkündigung* (1963).

MARLÉ—Rev. René Marlé, priest of the Society of Jesus, was born in Thury-Harcourt (Calvados), France, on Oct. 19, 1919. From 1939 to 1943 he studied at the Sorbonne (Lic.-ès-lettres, 1943) and then at the Jesuit scholasticates in Vals (1943-46; Ph.L., 1946) and Lyon-Fourvière (1947-51; S.T.L., 1951). In 1952-53 he was at the Institut Catholique in Paris (S.T.D., 1956). From 1956 to 1961 he was professor of fundamental theology at the Catholic University of Angers and since 1962 has been an extraordinary professor of Protestant theology at the Institut Catholique. In 1965 he lectured at the Catholic faculty of Lyons on German Protestant theology. Since 1952 he has been on the editorial board

of *Études*. He published *Bultmann et l'interprétation du Nouveau Testament* in 1956 (translated into German and Italian) and *Le problème théologique de l'herméneutique* in 1963 (translated into German and Spanish). He is currently preparing a book on D. Bonhoeffer's witness and work.

MORTON—Rev. Andrew Queen Morton, born in Glasgow, June 4, 1919, is a minister of the Church of Scotland and presently minister of Culross Abbey, Fife. He undertook graduate study at the University of Glasgow (M.A., 1942; B.D., 1947; B.S., 1948). He then lectured in some 15 of Great Britain's universities as well as in Canada and the U.S.A. From 1960 to 1963 he was a research scholar with G. H. C. MacGregor (under a grant from the Carnegie Trust for the Universities of Scotland) to develop the application of the computer in classical studies, with particular reference to the authorship of Greek prose. After MacGregor's death in 1963, Morton continued this research from 1964 to 1966 under a grant from the British Academy. With MacGregor he published *The Structure of the Fourth Gospel* (1961) and *The Structure of Luke and Acts* (1965). With J. McLeman he published *Christianity and the Computer* (1964; American title: *Christianity in the Computer Age*, 1965) and *Paul, the Man and the Myth* (1965). Besides more general work on computer analysis of Greek prose, he is currently researching the sources of the Gospels, Acts, Revelation and Paul's Corinthian correspondence.

SCHARLEMANN—Rev. Martin H. Scharlemann, a Lutheran minister, was born Dec. 28, 1910, in Nashville, Illinois. He took his theological studies at Concordia Seminary, St. Louis (B.D., 1934), then studied classics at Washington University, St. Louis (M.A., 1936; Ph.D., 1938). From 1938 to 1941 he studied theology at Wartburg Seminary and then served as an army and air force chaplain until 1952, during which time he taught at the Chaplain School (1946-51). Later, from 1959 to 1962, he continued his theological education at Union Theological Seminary, N.Y. (Th.D., 1964). From 1952 to 1965 he was professor of NT interpretation at Concordia Theological Seminary, St. Louis, where he also served as director of graduate studies (1954-60), director of the correspondence school (1954-58) and where he is now graduate professor of exegetical theology (1965-). His publications include *Qumran and Corinth* (1962), *Proclaiming the Parables* (1963), *Redemption and Healing* (1963) and *Stephen: A Reappraisal* (1966).

ERRATUM

It has been brought to our attention that the abstract of H.-M. Schenke's article in *TheolLitZeit* 90 (5, '65) 321-332 [cf. § 10-351] conveys an unduly negative impression and is even at some points misleading. The editors regret any misunderstanding and inconvenience that may have been caused thereby.

BOOK NOTICES

INTRODUCTION

J. MCK. ADAMS, *Biblical Backgrounds*, rev. J. A. Callaway (Nashville, Tenn.: Broadman Press, 1966, \$6.50), xvi and 231 pp., 68 photos, 24 maps. Indexed.

Adams' durable volume on the backgrounds of the Bible, first published in 1934, has been thoroughly revised in the light of modern scholarship and archaeological research by the associate professor of biblical archaeology at Southern Baptist Theological Seminary, Kentucky. The original text has been cut to a minimum to allow the inclusion of 70 full-page illustrations. The 13 chapters (4 on the NT) in double-column format include numerous line maps and a set of 16 Hammond color maps.

L. ALONSO SCHÖKEL, S.J., *The Inspired Word. Scripture in the Light of Language and Literature*, trans. F. Martin, O.C.S.O. (New York: Herder & Herder, 1965, \$8.50), 418 pp. Bibliographies. Indexed.

Utilizing the categories of the philosophy of language and the principles of literary analysis, A-S discusses the radical human capacity to speak, its actualization, its reception and incorporation into a literary work and its proclamation. Rather than provide a scientific study for the specialist, he addresses a wider audience. Brief bibliographic essays accompany each chapter and an appendix contains a précis of the dogmatic section of C. Pesch's 1905 manual on inspiration.

Annual of the Swedish Theological Institute, Vol. III, ed. H. Kosmala et al. (Leiden: Brill, 1964, 24 gld.), 154 pp. Indexed.

Articles of interest to NT scholars include two by H. Kosmala (one on the following and imitation of God in Jewish thought, the other on the Parable of the Unjust Steward in the light of Qumran) and one by B. Noack on *exochos anēr* in Sibylline Oracles 5, 256-259. There is also a brief note by W. Wirgin on a previous article in the *Annual* which concerned the descent of Herod. Other articles, on OT subjects, are by J. Lindblom, E. Nielsen, K. Yaron, A. S. Kapelrud and J. Sawyer.

H. F. BECK, *Our Biblical Heritage*, 2 vols. (Boston—Philadelphia: United Church Press, 1964, paper \$5.50), 122 pp., 124 pp., both illustrated. Bibliography.

In two volumes, one a textbook for students of the eleventh and twelfth grades, the other a teacher's manual, a professor of the OT at Boston University School of Theology provides a historically oriented course of Bible study whose purpose is to review the "record of God's revelation of himself to men and thus to come to a more mature understanding of the way God works through people like ourselves."

The Bible in Modern Scholarship. Papers Read at the 100th Meeting of the Society of Biblical Literature. December 28-30, 1964, ed. J. P. Hyatt (New York—Nashville, Tenn.: Abingdon Press, 1966, \$7.50), 400 pp. Indexed.

Presented in their original format, the papers of this centennial meeting preserve the liveliness of exchange that characterized the meeting. The major NT addresses were by J. M. Robinson on kerygma and history, J. Munck on Pauline research since Schweitzer, K. Stendahl on method in biblical theology, H. G. Conzelmann on the first Christian century as Christian history, M. A. Cohen on the same period as Jewish history and G. Quispel on Gnosticism and the NT. OT papers were delivered by R. de Vaux, O.P., A. S. Kapelrud, J. Muilen-

burg, S. B. Frost, D. N. Freedman and J. B. Pritchard. Three supplementary papers on NT textual researches since Westcott and Hort are contributed by K. Aland, B. M. Metzger and E. C. Colwell.

Biblioteca minima di cultura religiosa (Brescia: Paideia, 1966).

12. P. BENOIT, O.P., *Rivelazione e ispirazione secondo la Bibbia, in San Tommaso e nelle discussioni moderne*, trans. F. Montagnini (paper 500 Lire), 93 pp.
13. S. LYONNET, S.J., *Dieci meditazioni su San Paolo*, trans. F. Montagnini (paper 500 Lire), 105 pp.
14. H. SCHÜRMANN, *La tradizione dei detti di Gesù*, trans. F. Montagnini (paper 400 Lire), 77 pp.

Benoit's study is a translation of his article of the same title in *RevBib*, 1963 [§ 8-826]; Lyonnet's is from a series of articles published in *Vie Chrétienne* and later gathered in a single volume as *Initiation à la doctrine spirituelle de saint Paul*; and Schürmann's is from "Die vorösterlichen Anfänge der Logientradition," which appeared in *Der historische Jesus und der kerygmatische Christus* (Berlin: Evangelische Verlagsanstalt, 1961) 342-370.

R. BULTMANN, *Glauben und Verstehen. Gesammelte Aufsätze*, Band IV (Tübingen: Mohr-Siebeck, 1965, cloth DM 18, paper 14), 198 pp.

The fourth volume of B's collected papers contains thirteen articles from *Festschriften* and periodicals difficult of access: Synoptic research (*Aus der Welt der Religionen*, 1961), the idea of freedom in ancient and Christian understanding (*Universitas*, 1959), education and Christian faith (*Heidegger Festschrift*, 1959), history and tradition (Beutler *Festschrift*, 1961), optimism and pessimism (*Universitas*, 1961), the understanding of history in ancient Greece and Christianity (Voegelin *Festschrift*, 1962), on the question of "philosophical theology" (Kruger *Festschrift*, 1962), "Is Faith in God Passé?" (*Die ZEIT*, 1963), the idea of God and modern man (*ZeitTheolKirche*, 1963), demythologizing (*Kerygma und Mythos*, VI, 1963), the meaning of Christmas (*Süddeutsche Zeitung*, 1964), Jesus Christ and mythology (a translation of his English book of that title) and finally an answer to E. Käsemann's criticisms of B's position on the relation of the primitive Christian kerygma to the historical Jesus.

J. Y. CAMPBELL, *Three New Testament Studies, Republished and Presented to him by his Friends with an Appreciation* (Leiden: Brill, 1965, paper 10 gld.), xiii and 54 pp.

To honor the retired holder of the Dunn Chair of New Testament Language, Literature and Theology at Westminster College, Cambridge, his friends have republished under one cover these articles from his pen: "Koinōnia and its Cognates in the New Testament," *JournBibLit* 51 (4, '32) 352-380; "The Origin and Meaning of the Term Son of Man," *JournTheolStud* 48 (2, '47) 145-155 and "The Origin and Meaning of the Christian Use of the Word *ekklēsia*," *Journ TheolStud* 49 (2, '48) 130-142.

A Concordance of Bible Readings compiled by C. R. Joy (Cleveland, Ohio—New York: World Publishing Co., 1965, \$3.95), 112 pp.

Under 1,560 headings J has listed pertinent scriptural pericopes so that one preparing public readings, worship, group study, etc., will have a ready reference tool. He has hence omitted isolated verses or passing references. Cross references abound.

M. DIBELIUS, *From Tradition to Gospel*, trans. B. L. Woolf, Scribner Library SL 124 (New York: Scribner's, 1965, paper \$1.65), 311 pp. Indexed.

The second revised edition of D's original is the basis for this translation of his fundamental work in form-criticism. It describes and develops the method in detail. The fourth German edition (with G. Iber's supplement) was noticed in *NTA* 6 (3, '62) p. 413.

C. F. EVANS ET AL., *The New Testament Gospels. Four Lectures Given on BBC Television* (London: British Broadcasting Corporation, 1965, paper 4 s. 6 d.), 62 pp.

The four popular talks were given during 1965. C. F. Evans treats the nature of a Gospel; D. E. Nineham studies the historicity of the four canonical Gospels; C. F. D. Moule asks what Jesus meant to His contemporaries; and G. W. H. Lampe probes the meaning of Jesus for the twentieth century.

P. FEINE AND J. BEHM, *Introduction to the New Testament*, ed. W. G. Kümmel, trans. A. J. Mattill, Jr. (14th rev. ed.; New York—Nashville, Tenn.: Abingdon Press, 1966, \$7.50), 444 pp. Bibliographies. Indexed.

The English version of Kümmel's revision of Feine-Behm is from the 14th revised German edition [cf. *NTA* 10 (1, '65) p. 128]. It contains extensive bibliographical material on French and English as well as German publications (including English versions of French and German books). The general division is threefold: (1) the origin of the NT writings, (2) the origin of the NT canon and (3) the history of the NT text. The bibliographical supplements of the 14th edition are printed at the end of the book.

H.-J. GAMM, *Sachkunde zur biblischen Geschichte* (Munich: List Verlag, 1965, DM 21.80), 285 pp. Bibliography. Indexed.

A professor of education at the Pädagogische Hochschule, Oldenburg, has searched about 100 books on philology, archaeology, history, social customs, etc., to cull points of information which bear on events, persons, institutions and problemis of the OT, the Gospels and Acts. He arranges this data in chronological order under some 230 topics. Each entry refers to the relevant Scripture verses.

P. GRELOT, *La Bible. Parole de Dieu. Introduction théologique à l'étude de l'Écriture Sainte*, Bibliothèque de théologie, Théologie dogmatique, Série I, Vol. 5 (Paris—Tournai: Desclée, 1965, paper 375 Bel. fr.), xii and 418 pp. Indexed.

A professor at the Institut Catholique of Paris presents a theological introduction to the study of Scripture. He treats of the word of God and Scripture, inspiration, the sacred books and their formation into a canon. In the second half of his book he examines the interpretation of Scripture by treating the history of the hermeneutical problem, the meaning of the historical centrality of Jesus Christ, and the senses of Scripture, with special attention paid to the methodologies of the literal and fuller senses.

W. J. HARRINGTON, O.P., *Record of Revelation. The Bible* (Chicago: Priory Press, 1965, \$3.95), xiv and 143 pp. Bibliography. Indexed.

The first part of H's trilogy is a general introduction to the Bible, intended for the beginning student. It contains brief expositions of the formation, inspiration and inerrancy of the Scriptures, the senses of Scripture, the canon, and a few concluding chapters on textual criticism and interpretation. An appendix discusses the views of K. Rahner and J. L. McKenzie on inspiration.

I. HENDERSON, *Rudolf Bultmann*, Makers of Contemporary Theology (Richmond, Va.: John Knox Press, 1966, paper \$1.00), viii and 47 pp.

After a few pages of biography, H turns to Bultmann's thought and significance, first by examining the ideological backgrounds of his philosophical and theological position, then by treating in turn: form-criticism, principalities and powers, demythologizing, etc. The book is one of a series of brief introductions to contemporary theologians, written for laymen.

The Human Reality of Sacred Scripture, ed. P. Benoit, O.P., and R. E. Murphy, O.Carm., *Concilium, Scripture*, Vol. 10 (Glen Rock, N.J.: Paulist Press, 1965, \$4.50), viii and 212 pp. Indexed.

The first volume of *Concilium* devoted to Scripture opens with an article by P. Benoit on revelation and inspiration. B. van Iersel writes on "The Book of the People of God," H. Kahlefeld on "The Pericope and Preaching" and H. Cazelles on "The Torah of Moses and Christ as Savior." There are further studies on Mk 1:1-13 and Jn 1:1-18 by J. Willemse and on Eph 1:3-14 by F. Mussner. The bibliographical articles of this volume concern the OT. Also included in this tenth volume is a 28-page subject index of the first ten volumes of *Concilium*.

Interpretation der Welt. Festschrift für Romano Guardini zum achtzigsten Geburtstag, ed. H. Kuhn, H. Kahlefeld and K. Forster (Würzburg: Echter-Verlag, 1965, DM 46), 722 pp., photo.

Forty-four contributions from leading scholars in the fields of philosophy, theology and related disciplines bear witness to the breadth of G's academic interests and influence. P. Ricoeur, D. von Hildebrand, G. Marcel, A. Auer, J. Pieper are but a few of the philosophical authors found here. Of particular interest to NT scholars and students are articles by H. Kahlefeld on creaturely suffering, H. Schlier on Rom 8:18-30, W. Trillhaas on children in the Gospel, J. Weiger on law and grace and H. Asmussen on speech as a theological problem. Other contributions are presented by H. U. von Balthasar, J. Daniélou, J. Pascher, M. Schmaus, H. Fries and K. Rahner.

W. S. LASOR, *Great Personalities of the Bible* (Westwood, N.J.: Fleming H. Revell, 1965, \$5.95), 192 pp.; 192 pp. Bibliographies. Indexed.

The author combines here, with no revisions, two previously published volumes: *Great Personalities of the Old Testament* (1959) and *Great Personalities of the New Testament* (1961). The NT section covers 18 individuals ranging from John the Baptist, Mary and Jesus to Timothy, Titus, John and the triumphant Christ. The orientation throughout is for the general reader. The original pagination of each volume has been retained.

J. MACQUARIE, *The Scope of Demythologizing. Bultmann and his Critics*, Harper Torchbooks/The Cloister Library, TB 134 J (New York: Harper & Row, 1966, paper \$1.60), 256 pp. Indexed.

An unchanged paperback reprint of M's 1961 original on the problems and limitations of demythologizing [cf. *NTA* 5 (3, '61) p. 362].

V. MØLLER-CHRISTENSEN AND K. E. J. JØRGENSEN, *Encyclopedia of Bible Creatures*, ed. M. T. Heinecken, trans. A. Unhjem (Philadelphia: Fortress Press, 1965, \$6.75), xviii and 302 pp., illustrated. Indexed.

Every creature mentioned in most popular versions of the Bible is treated under an entry which includes zoological classification, Hebrew and Greek words, a description of the animal, its habits and uses, and an elucidation of the

way the Hebrews conceived of the animal. The entries are included under four general classifications: mammals, birds, insects and "mollusks, fish, reptiles and worms." Numerous drawings and illustrations from archaeological data of ancient and medieval times are interspersed throughout the volume.

G. MORAN, F.S.C., *Theology of Revelation*, Studies in Religious Education (New York: Herder & Herder, 1966, \$4.95), 223 pp. Bibliography. Indexed.

The thesis of M's book is that revelation "is not some kind of static thing, or a mere object; it is rather what occurs in an encounter between persons, and it therefore exists only as a personal reality." To establish this position, the author first traces influences on current thinking about revelation (biblical movement, personalist philosophies, ecumenism, catechetics), and then considers the relation between revelation and history, Christ as "revelatory communion," the sharing of the apostles in Christ's consciousness, the literary objectification of revelation, the Church as continuing revelation, etc. An appendix prints the full text of Vatican II's Constitution on Divine Revelation. Moran also wrote *Scripture and Tradition* [cf. *NTA* 8 (1, '63) p. 146].

The New Testament in Historical and Contemporary Perspective. Essays in Memory of G. H. C. Macgregor, ed. H. Anderson and W. Barclay (Oxford: Blackwell, 1965, 45 s.), viii and 280 pp.

After a memorial tribute by J. Mauchline, eleven contributors present their articles on various NT topics: the unity of the NT witness to the Christ-event (N. Alexander), the Evangelists' Easter narratives (H. Anderson), the NT and papyri (W. Barclay), modern English versions (M. Black), the eschatological ministry (J. C. C. Grieg), modern trends in NT theology (A. M. Hunter), Scripture and prophecy (G. Johnston, combining four previously published articles including § 6-673), today's Greek NT text and the *Textus Receptus* (G. D. Kilpatrick), the authorship of the Pauline corpus (A. Q. Morton), the unity of the Bible (W. Neil) and the Christ of faith (J. S. Stewart).

G. POTTS, *Background to the Bible. An Introduction*, Harper ChapelBooks CB22G (New York: Harper & Row, 1966, paper \$1.25), 162 pp., 3 maps. Bibliography. Indexed.

Based on his earlier *Know Your Bible* (1957), P's introduction familiarizes the general reader with the story, dates and characteristics of the NT documents and then the OT writings, all in a series of brief orientations.

Promise and Fulfilment. Essays Presented to Professor S. H. Hooke in Celebration of his Ninetieth Birthday, 21st January 1964, by Members of the Society for Old Testament Study and Others, ed. F. F. Bruce (Edinburgh: T. & T. Clark, 1963, 25 s.), vii and 214 pp., photo.

A personal appreciation of Hooke and a bibliography of his works open this *Festschrift* of contributions from 14 scholars. The majority of the papers concern the OT, but there are articles by F. F. Bruce on promise and fulfillment in Paul's presentation of Jesus, by A. J. B. Higgins on the OT and some aspects of NT Christology, and N. Q. King on kingship as communication and accommodation (OT, NT, early Church, 20th century). J. Weingreen and G. Widengren write on Jewish literature of NT times.

A. ROBERT AND A. FEUILLET, *Introduction to the New Testament*, trans. P. W. Skehan et al. (New York—Tournai: Desclée, 1965, \$15.75), xviii and 912 pp., 4 plates, 3 maps. Bibliographies. Indexed.

The translation of the second volume of the Robert-Feuillet introduction [cf.

NTA 4 (2, '60) p. 192] has brought the bibliographies up to date and adapted them for English-speaking readers. Its sections and chapters, surveying major areas of research and modern trends, include contributions from M.-É. Boismard, J. Bonsirven, L. Cerfaux, A. Feuillet, X. Léon-Dufour and S. Lyonnet. Besides articles on each NT book, there are lengthy sections on the Greco-Roman world and the Jewish world, the literary background to the NT, and the NT apocrypha.

J. SCHATTENMANN, *Studien zum neutestamentlichen Prosahymnus* (Munich: C. H. Beck, 1965, paper DM 18), viii and 115 pp. Indexed.

The hymns in the Gospels and Epistles follow a Hellenistic rather than a Semitic pattern argues S. The structure and rhythms of these hymns are compared to parallel Mithraic, Gnostic and Philonic materials. Besides the hymnic elements in the Epistles, S analyzes Jn 1 and 6, Mt 16:17-19; Lk 11:2b-5 and Mt 28:18-20. He concludes that Hellenistic influences contributed much to the Judaism of Galilee and Samaria and that Jesus very probably spoke Greek and bequeathed Greek sayings to His disciples.

C.-H. SCHELKLE, *Introduction au Nouveau Testament. Histoire littéraire et théologique*, trans. M. Grandclaudon (Mulhouse: Éditions Salvator, 1965, paper 16 F), 334 pp. Bibliography. Indexed.

The French edition of S's NT introduction [cf. *NTA* 8 (2, '64) p. 283] differs from the original in two points: an introduction by E. Osty and the listing of only French works in the bibliography.

W. SCHMITHALS, *Die Theologie Rudolf Bultmanns. Eine Einführung* (Tübingen: Mohr-Siebeck, 1966, cloth DM 28.50, paper 24), vii and 335 pp. Bibliography. Indexed.

The thirteen lectures given at the University of Marburg during the winter of 1964-65 by the Dozent of the NT there are here published. Intended for students of all faculties, the lectures present an introduction to the theology of Bultmann by dealing with such topics as: revelation, belief, the cross and Resurrection, sin, the Word, the historical Jesus, hermeneutics, ethics and eschatology. The author does not offer a critique; he presents a systematic survey of B's theology for the sake of making it more generally understood.

The Theology of Rudolf Bultmann, ed. C. W. Kegley (New York: Harper & Row, 1966, \$5.75), xxv and 320 pp., photo. Bibliography. Indexed.

Sixteen original analyses of B's thought and methodology are here gathered in a volume which "(1) brings up-to-date a considerable body of study on the part of scholars throughout the world, (2) offers a structured interpretation of the central elements in his theology, and (3) contains his definitive reply to each and all of the interpreters and critics." The book opens with 7 pages of B's own autobiographical reflections and closes with a 22-page comprehensive bibliography of his writings. The intervening papers study B's theology (G. Bornkamm), demythologizing (E. M. Good), philosophy of history (H. Ott), significance for contemporary theology (S. M. Ogden), theology in relation to philosophy (G. Harbsmeier), relationship to classical philology (F. Müller). Others discuss his position on revelation (H. P. Owen), NT eschatology (P. S. Minear), doctrine of God and man (K. E. Løgstrup), philosophy and theology (J. Macquarrie), the Church (H. Bolewski), word and salvation event (O. Michel), ethics (H.-H. Schrey), Judaism (S. Sandmel), the OT and religious instruction (H. Schulte) and contemporary interpretation and preaching (M. Stallmann). In the last chapter B replies to each paper.

Theology in Transition. A Bibliographical Evaluation of the "Decisive Decade," 1954-1964, ed. E. O'Brien, S.J., Contemporary Theology, Vol. I (New York: Herder & Herder, 1965, \$5.95), 282 pp. Bibliographies. Indexed.

The papers of the first session of the Contemporary Theology Institute held at Loyola College, Montreal, covered (with rich bibliographical assessment) the areas of theology (J. H. Crehan, S.J.), OT (R. E. Murphy, O. Carm.), NT (J. J. Collins, S.J.), patristics (W. J. Burghardt, S.J.), liturgy (J. H. Miller, C.S.C.) and theology in transition (E. O'Brien, S.J.). The NT section, by the editor-in-chief of *NTA*, studies developments in the last decade in the areas of Scripture and tradition, inspiration, texts and versions, the NEB, a common Bible, form-criticism, *Redaktionsgeschichte*, the Lord's Prayer, hermeneutics, demythologizing, the "new quest," Passion chronology, *porneia*, Pauline problems and the decrees of the Biblical Commission. Each study is equipped with lengthy bibliographies.

Understanding the New Testament, ed. O. J. Lace, The Cambridge Bible Commentary on the New English Bible (New York—London: Cambridge University Press, 1965, cloth \$3.50, paper \$1.65), x and 168 pp., 5 figs. Indexed.

Designed to provide general information for the study of the NT, the volume outlines the historical background of the NT (O. J. Lace), its origin (C. F. D. Moule), the transmission of the text (J. N. Birdsall) and finally the meaning and message of the NT (Lace).

... und fragten nach Jesus. Beiträge aus Theologie, Kirche und Geschichte. Festschrift für Ernst Barnikol zum 70. Geburtstag (Berlin: Evangelische Verlagsanstalt, 1964, paper DM 32), 449 pp.

Of over 40 essays on Scripture, theology and Church history collected in Barnikol's honor, several are of interest to NT scholars. H. Hegermann writes on Luke's theology, G. Delling on 1 Cor 7:14 and F. W. Kantzenbach on G. Menken's "biblicism" and the question of creeds. The volume also contains articles on the OT in the Christian Bible (H. Schuster), modern literature and the NT (R. Hermann) and *henōsis* and related terms in the letters of Ignatius (J. Rogge).

P. VIELHAUER, *Aufsätze zum Neuen Testament*, Theologische Bücherei B31 (Munich: Chr. Kaiser Verlag, 1965, paper DM 17), 282 pp.

Ten of V's NT articles which appeared in journals and *Festschriften* in the last 15 years are here presented in one volume. Their topics include the "Paulinisms" of Acts (*EvangTheol*, 1950), Lk 1:68-79 (*ZeitTheolKirche*, 1952), John the Baptist's clothing and food (hitherto unpublished), kingdom of God and Son of Man in Jesus' proclamation (*Dehn Festschrift*, 1957), Jesus and the Son of Man (§ 8-920), criticism of F. Hahn's Christology (§ 9-1145r; slightly corrected), Markan Christology (Bultmann *Festschrift*, 1964), Gnostic background of the *Gospel of Thomas* (*Haenchen Festschrift*, 1964), Franz Overbeck (*EvangTheol*, 1950) and W. Kamlah (*EvangTheol*, 1955).

GOSPELS—ACTS

G.-M. BEHLER, O.P., *The Last Discourse of Jesus*, trans. R. T. Francoeur (Baltimore—Dublin: Helicon, 1965, \$5.95), 286 pp. Indexed.

An English translation of B's 1960 verse-by-verse commentary on Jn 13—17 [cf. *NTA* 5 (2, '61) p. 243], the volume is a "spiritual and theological commentary—solid lectio divina—to nourish the piety of Christians in our day."

G. C. BERKOUWER, *The Work of Christ*, trans. C. Lambrechtse, Studies in Dogmatics (Grand Rapids: Eerdmans, 1965, \$7.50), 358 pp. Indexed.

The Amsterdam theologian's major study of Christ's work treats first the motivation of the Incarnation and then studies the states of humiliation and exaltation, Christ's office, the mystery of Incarnation, Christ's suffering, Resurrection, Ascension and "sitting at the right hand of God." He then closes with considerations of Christ and the future and of specific aspects of Christ's work: reconciliation, sacrifice, obedience and victory.

P. BORGEN, *Bread from Heaven. An Exegetical Study of the Concept of Manna in the Gospel of John and the Writings of Philo*, Supplements to NovTest X (Leiden: Brill, 1965, 38 gld.), x and 217 pp. Bibliography. Indexed.

Detailed exegesis and formal analysis of Jn 6:31-58 and of several passages from Philo (especially *De Mutatione Nominum* 253-263 and *Legum Allegoriae* 3, 162-168) demonstrate striking similarities in the interpretation of OT texts by means of haggadic traditions, in the use of a common homiletic pattern, and in methodological details. The differences in content of the homilies are expounded in detail. Dependence of John upon Philo is not postulated, but the relationship of both to Palestinian haggadic tradition is shown. The volume is a product of a research project at the University of Oslo, 1958-1962.

J. CREHAN, S.J., *The Theology of St. John* (New York: Sheed & Ward, 1966, \$3.50), 160 pp. Bibliography. Indexed.

In a series of brief essays on the main themes of Johannine theology (witnessing, truth, *Logos*, life, *agapē*, *koinōnia*, Paraclete, etc.), the author reviews for the non-specialist the results of the recent scholarship on the Fourth Gospel, the Johannine Epistles and the Apocalypse.

C. H. DODD, *The Parables of the Kingdom*, Scribner Library SL 125 (Rev. ed.; New York: Scribner's, 1965, paper \$1.45), xi and 176 pp. Indexed.

An unchanged paperback reprint of D's 1961 revision of his work on the parables [cf. *NTA* 6 (1, '61) p. 139] makes another of his works more generally available to the public.

G. EBELING, *On Prayer. Nine Sermons*, trans. J. W. Leitch, The Preacher's Paperback Library (Philadelphia: Fortress Press, 1966, paper \$2.00), xi and 143 pp.

A 36-page essay by D. J. Randolph on E's ideas about preaching and the "new hermeneutic" serve to introduce the English version of his sermons on the Our Father [cf. *NTA* 8 (3, '64) p. 464].

A. FARRER, *St Matthew and St Mark* (2nd ed.; Westminster: Dacre Press, A. & C. Black, 1966, 30 s.), xiii and 238 pp. Indexed.

For the revision of his 1954 exercise in typological exegesis F has completely rewritten his chapter devoted to the Sermon on the Mount. The basic point of view in the whole book is that the numbers in both Gospels reveal planned patterns which make use of prefigurative symbolism, chiastic ordering of material, etc. Two appendixes entitled "retractations" make adjustments in F's previous reconstruction of Mark.

F. GOGARTEN, *Jesus Christus. Wende der Welt. Grundfragen zur Christologie* (Tübingen: Mohr-Siebeck, 1966, cloth DM 26, paper 21), 255 pp. Indexed.

The preliminary questions for a Christology, especially those of history, are developed in G's latest volume. He does not present a full Christology nor even the principal features of one, but poses some more fundamental questions: the

historical Jesus, kerygma and history, NT Christological indications, Jesus' preaching and its relation to the world, the personal world of Jesus and the world of men, Jesus as united to God and as Lord of the world.

The Gospel According to Mark, ed. C. F. D. Moule, The Cambridge Bible Commentary on the New English Bible (New York—London: Cambridge University Press, 1965, cloth \$3.00, paper \$1.65), x and 134 pp., map. Indexed.

In his prefatory remarks, M notes that Mark is presenting a concise "handbook for basic Christian instruction, simple, yet brilliantly dramatic." The commentary is especially concerned with Mark's meaning and ideas, but includes historical, geographical and other elements.

R. GUARDINI, *Johanneische Botschaft. Meditationen über Worte aus den Abschiedsreden und dem ersten Johannesbrief*, Herder-Bücherei 244 (Freiburg: Herder-Verlag, 1966, paper DM 2.80), 126 pp.

From Jn 13—17 and 1 John, G draws reflective insights on the meaning of the Johannine message for the Christian of today. The book is a paperback edition of the 1962 original (Würzburg: Werkbund Verlag).

H. KAHLEFELD, *Parables and Instructions in the Gospels*, trans. A. Swidler (New York: Herder & Herder, 1966, \$3.95), 174 pp. Indexed.

The English version of the first volume of K's exposition of the Gospel parables [cf. *NTA* 7 (3, '63) p. 391] carries a preface by R. E. Brown which situates the work within the history of interpretation of the parables.

M. KÄHLER, *Jesus und das Alte Testament*, ed. E. Kähler, Biblische Studien 45 (Neukirchen-Vluyn: Neukirchener Verlag, 1965, paper DM 5.45), 87 pp.

The new edition of K's 1895 article (reprinted from the 1907 edition) includes minor revisions of script, orthography and word order. The original pagination is indicated in brackets within the text. E. Kähler prefaces the reprint with remarks on the author's work as a whole and the controversy of which this monograph was a part.

J. KLAUSNER, *Jesus of Nazareth. His Life, Times, and Teaching*, Beacon Paperbacks BP 185 (Boston: Beacon Press, 1964, paper \$2.75), 434 pp. Indexed.

Written originally in 1907 by the noted Jewish nationalist historian, the book treats the life and ministry of Jesus and relies extensively on Jewish literature to explain the milieu in which Jesus lived and taught. A lengthy chapter on sources introduces the book.

K. LAKE AND H. J. CADBURY, *The Beginnings of Christianity*, Part I: *The Acts of the Apostles*, ed. F. J. Foakes Jackson and K. Lake, Vol. IV: *English Translation and Commentary*, Limited Editions Library (Grand Rapids: Baker Book House, 1965, \$7.95), xi and 421 pp., map. Indexed.

The translation and commentary of Acts was originally published in 1932 and has been here reprinted without change. Under the translation on each page, Lake and Cadbury provide an exhaustive commentary, at once linguistic and literary, doctrinal and historical. Over 70 pages of indexes are included. A subsequent volume contains a series of lengthy excursuses.

J. W. LEITCH, *The King Comes. An Exposition of Mark 1-7* (London: SCM Press, 1965, 9 s. 6 d.), 128 pp.

A series of meditations based on the author's preaching in Scotland, the book is divided into three acts: the King in action (1:14—3:12), secrets of the kingdom (3:13—5:43) and the scope of the kingdom (6:1—7:37).

E. LOHMEYER, "Our Father." *An Introduction to the Lord's Prayer*, trans. J. Bowden (New York: Harper & Row, 1965, \$4.95), 320 pp. Bibliography. Indexed.

After several editions in German since its first printing in 1952 [cf. *NTA* 6 (1, '61) p. 141], L's exegetical study in depth of the Lord's Prayer is now available in English. The chapters pay close attention to literary and historical points, including rich material from contemporary ancient sources.

H. K. McARTHUR, *The Quest Through the Centuries. The Search for the Historical Jesus* (Philadelphia: Fortress Press, 1966, \$3.75), xi and 173 pp. Indexed.

In a selective survey of the stages of the quest for the historical Jesus, the NT professor of the Hartford Seminary Foundation begins with the problems of the canonical Gospels, Tatian's *Diatessaron* and Augustine's harmonizing methods. A further chapter treats the lives of Christ which began to appear in the fourteenth century. Then the different types of 16th-century harmonies are outlined (and also discussed in an appendix). Finally, the modern period of the quest is outlined and several positions presented. The author opts for the "continuity and commensurability of the Jesus of history with the Christ of faith."

J. F. PETER, *Finding the Historical Jesus. A Statement of the Principles Involved* (New York: Harper & Row, 1966, \$4.50), 222 pp. Indexed.

A review of the main trends of thought concerning the historical Jesus concludes "that the picture of Jesus held by the Christian . . . can lay just claim to being a picture of what Jesus actually was." Chapters treating the NT picture of Jesus, historiography, the place of faith in historical knowledge, and the Bultmannian school indicate that events can be known factually and that the Christian religion is historical. A former lecturer in theology and Church history at the University of Queensland, P is currently supervisor of religious broadcasts for the Australian Broadcasting Commission.

R. PETITPIERRE, O.S.B., *Poems of Jesus Gathered from the Four Gospels and Grouped According to their Subject, Set Out in Such a Way as to Show The Pattern of the Poetry* (London: Faith Press, 1965, paper 15 s. each). Indexed.

Vol. I: *God's Mighty Work*, 123 pp.

Vol. II: *The Yoke of Christ*, 120 pp.

Semitic poetry, comprising epigrams and prophecies probably used in early catechesis and hidden beneath the Greek text of the NT, is laid out in sense lines (according to the RSV) by the author who includes with each "poem" a note on its structure. He explains his theory and technique in an introduction and in several appendixes. The first volume centers on themes of apostolic preaching, the second on discipleship.

J.-C. SALÉMI, *Fenêtre sur la Lumière, Le Voile Déchiré*, Tome U (St-Leu-la-Forêt: Éditions Sources Vives, 1965, paper 17.80 F), 473 pp. Indexed.

The author offers an analysis of the Fourth Gospel which is "both rigorous and poetic." That the church of John has guarded the true doctrine of Christ is deduced from S's theosophic exegesis.

G. SCHIWY, *Weg ins Neue Testament. Kommentar und Material*, Band I: *Das Evangelium nach Matthäus, Markus und Lukas* (Würzburg: Echter-Verlag, 1965, cloth DM 36, paper 29.50), 391 pp.

For the beginner in exegesis, materials from commentaries, lexicons, synopses, the OT, theology and Hellenistic religion and history are brought to bear on the first three Gospels. Each Gospel is treated in order with the pertinent section

given at the top of the page and the verses in the margin. OT and NT cross-references are also provided, while the text contains major materials in large type and more detailed discussions in smaller format. The author has sought to provide the serious student with a single handbook incorporating theory and practice of scientific exegesis. Two subsequent volumes will cover the remainder of the NT.

H. J. SCHONFIELD, *The Passover Plot. New Light on the History of Jesus* (London: Hutchinson, 1965, 30 s.), 287 pp. Bibliography. Indexed.

Drawing on 40 years of research into a variety of ancient documents, S reconstructs the life of Jesus and the consequent Christian view of Him as the Messiah. Jesus was a man who believed, in good faith, that He was the Messiah and consequently with a small circle of friends He contrived a plan whereby He would be condemned to die and then survive His death on the cross. Though He died in the attempt, He had so prepared His disciples that belief in Him soon spread. The author traces these events through the Gospels and the first century of Christianity.

R. SCHNACKENBURG, *Das Johannesevangelium*, I. Teil: *Einleitung und Kommentar zu Kap. 1—4*, Herders theologischer Kommentar zum Neuen Testament, Band IV (New York—Freiburg: Herder & Herder, 1965, \$22.50 or cloth DM 68, paper 64), xxxv and 524 pp. Bibliographies.

The first volume of S's major commentary on John contains a bibliography of ancient and modern works, an introduction, detailed commentary on Jn 1—4, and seven excursuses on such topics as Logos, pre-existence, sign, Son of Man, etc., for several of which specialized bibliographies are provided. The introduction meets the classical problems of the Fourth Gospel with analyses of previous scholarship and the specific positions of the author. The commentary is diversified in format, containing (where pertinent) introductory paragraphs, translation, running comment, general interpretation, comparison with the Synoptics, and discussion of special problems. Schnackenburg has also authored a commentary on the Johannine Epistles for this same series [cf. *NTA* 9 (2, '65) p. 281].

W. TRILLING, *Das Evangelium nach Matthäus*, 2. Teil, Geistliche Schriftlesung 1/2 (Düsseldorf: Patmos-Verlag, 1965, DM 13.80), 358 pp.

In completing his devotional commentary on Matthew, T surveys cc. 13—28, concentrating on the fact of the Messiah and His passage through suffering and death to glory. He stresses the normative value of this mystery for the mission of the Church.

F. M. URICCHIO AND G. M. STANO, O.F.M.CONV., *Vangelo secondo San Marco*, La Sacra Bibbia (Turin—Rome: Marietti, 1966, paper 5500 Lire), xix and 730 pp. Bibliographies. Indexed.

In a massive and comprehensive volume, two Franciscan Scripture professors of the Pontifical Theological Faculty of St. Bonaventure, Rome, present a detailed historical and critical commentary on Mark. In their introduction (of over 150 pp.), they treat, besides the usual introductory questions, the literary milieu and genre of Mark, its formal characteristics (language, style, division), principal doctrines (Christology, soteriology, kingdom), relations to Paul and Qumran, historical authority and history of interpretation. Following the format of the other volumes in the series [cf. *NTA* 10 (2, '66) p. 287], Greek and Latin texts with critical notes, plus an Italian version, head each page and are followed by lengthy, detailed commentary on each verse. In 18 supplementary notes the authors treat specific items of correspondence between Mark and Qumran, various facets of parable interpretation, historicity of several Markan events, etc.

Who Is Jesus of Nazareth?, ed. E. Schillebeeckx, O.P., and B. Willems, O.P., Concilium, Dogma, Vol. 11 (Glen Rock, N.J.: Paulist Press, 1966, \$4.50), viii and 163 pp.

Though the volume is primarily concerned with dogmatic questions of Christology, it contains an article by J. Bourke, O.P., on the historical Jesus and the kerygmatic Christ and one by P. Schoonenberg, S.J., on Phil 2:7. Other articles treat the redemption and Resurrection, Christ's knowledge, kingship and descent into hell.

EPISTLES—APOCALYPSE

C. W. CARTER ET AL., *Hebrews through Revelation*, Wesleyan Bible Commentary, Vol. VI (Grand Rapids: Eerdmans, 1966, \$8.95), viii and 523 pp. Bibliographies.

The last of three NT volumes in the Wesleyan Commentary [cf. *NTA* 10 (1, '65) p. 142] contains contributions by Evangelical scholars: C. W. Carter on Hebrews, R. D. Thompson on James and Jude, C. S. Ball on 1 & 2 Peter, L. G. Cox on the Johannine correspondence and H. J. S. Blaney on Revelation. Each commentary commences with an outline and brief introduction and concludes with a bibliography.

L. CERFAUX, *L'itinéraire spirituel de saint Paul*, Lire la Bible 4 (Paris: Cerf, 1966, paper 12 F), 210 pp., map. Indexed.

In tracing Paul's "spiritual journey" C commences with a consideration of his admission to the Christian apostolate and then treats in turn: the eschatological message to the Gentiles, "Greek with the Greeks," the guardian of Christian liberty, the theological attempt of the Letter to the Romans, the one and universal Church, the prisoner of Jesus Christ and the last testament of the Apostle.

J. COMBLIN, *Le Christ dans l'Apocalypse*, Bibliothèque de théologie, Théologie biblique, Série III, Vol. 6 (Paris—Tournai: Desclée, 1965, paper 28·F or 260 Bel. fr.), xii and 268 pp.

Following the view that the Apocalypse is a revelation, a prophecy and a giving of testimony, C studies the book's Christology by investigating these themes: the Lamb—servant of God, He who is to come, the Witness, the Christ, the Living One. An appendix deals briefly with the Christology of the Apocalypse according to T. Holtz [cf. *NTA* 7 (1, '62) p. 131].

G. DELLING, *Die Botschaft des Paulus* (Berlin: Evangelische Verlagsanstalt, 1965, paper DM 4), 172 pp.

The content of Paul's letters is arranged in D's survey according to major topics: God, the world, Christ, etc., and is intended to stimulate the reader to personal study of the texts themselves. Ephesians is treated sparsely; Timothy and Titus are not included.

G. DELUZ, *A Companion to I Corinthians*, ed. and trans. G. E. Watt (London: Darton, Longman & Todd, 1963, cloth 25 s., paper 18), x and 260 pp.

A full exposition based on the RSV, the volume "is a popular work and does not set out to offer fresh interpretations." Drawing on several commentaries, especially that of F. Godet, D aims to bring out the actual message of Paul and open up perspectives and problems for the lay reader or the Bible discussion group. The original appeared in 1959 under the title *La Sagesse de Dieu* [cf. *NTA* 4 (3, '60) p. 307].

C. DIETZFELBINGER, *Heilsgeschichte bei Paulus? Eine exegetische Studie zum paulinischen Geschichtsdenken*, Theologische Existenz Heute 126 (Munich: Chr. Kaiser Verlag, 1965, paper DM 3.90), 45 pp.

From an exegetical study of (1) Paul's image of history, (2) salvation and law in history as seen by Paul and (3) the effects of this perspective on Paul's basic thought about salvation, D concludes that Paul did not admit there was a true history of salvation before the advent of Christ.

G. EICHHOLZ, *Tradition und Interpretation. Studien zum Neuen Testament und zur Hermeneutik*, Theologische Bücherei, Band 29 (Munich: Chr. Kaiser Verlag, 1965, paper DM 14), 233 pp. Indexed.

Twelve articles written by E in the last decade are here published under one cover. Several have not been previously published: on the Sermon on the Mount, *ethnē* in the NT, an outline of Pauline theology. Some have been abstracted in NTA: on the nature of parable (§ 6-440), the limits of existential interpretation (§ 7-715) and proclamation and tradition (§ 9-800). The others are mainly from *Festschriften*: on Rom 1:8-15 (Miskotte *Festschrift*, 1961), 1 Cor 1:18-25 (Freytag *Festschrift*, 1959), 1 Cor 9:19-23 (Bückmann *Festschrift*, not yet published), 1 Cor 13 (from *Die altkirchlichen Epistel*, 1959), Phil 1-2 (Wolf *Festschrift*, 1962) and on K. Barth's hermeneutic (Barth *Festschrift*, 1956).

H. J. FREDE, *Altlateinische Paulus-Handschriften*, Vetus Latina, Die Reste der altlateinischen Bibel, Aus der Geschichte der lateinischen Bibel 4 (New York—Freiburg: Herder & Herder, 1964, paper \$14.50 or DM 43.50), 296 pp. Indexed.

The volume describes the Old Latin text of the Pauline corpus—its origin, its vicissitudes and the various forces, both cultural and textual, that influenced it. The present study has been able to utilize the MS of Monza, a hitherto unknown 10th-century writing, which contains most of Romans and parts of several other Epistles. With this full-scale history of the Old Latin text, F complements the brief sketch given in his edition of the Old Latin text of Ephesians.

Geistliche Schriftlesung (Düsseldorf: Patmos-Verlag, 1965, DM 7.80 each).

14. H.-A. EGENOLF, *Der zweite Brief an die Thessalonicher*, 96 pp.
16. J. REUSS, *Der zweite Brief an Timotheus*, 88 pp.

Two additional volumes of the Patmos "Spiritual Reading" series [cf. NTA 10 (1, '65) p. 142] lay less stress on technical details in order to bring out the spiritual riches of the NT. Egenolf emphasizes 2 Thessalonians' concentration on interpretation of the Christian message and its pastoral outlook. Reuss develops 2 Timothy's instructions concerning the constitution of the Christian community.

J. KALLAS, *The Satanward View. A Study in Pauline Theology* (Philadelphia: Westminster Press, 1966, \$4.50), 152 pp.

The demonic-cosmic motifs of the NT (the "satanward view") cannot be stripped away to leave only the humanity of Jesus overcoming sin as rebellion and guilt (the "Godward view") says K, author of *The Significance of the Synoptic Miracles* [cf. NTA 6 (2, '62) p. 277]. He attempts to demonstrate the inextricable relations between Paul's teaching on sin, man, salvation, Church, the Body of Christ, the person of Christ and Paul's view of Jesus as really attacking Satan. The NT cosmos must be seen as controlled by evil powers who are then destroyed by Jesus; else the Gospel message is diluted. The final chapter presents a critique of Bultmann's demythologizing.

D. LÜHRMANN, *Das Offenbarungsverständnis bei Paulus und in paulinischen Gemeinden*, Wissenschaftliche Monographien zum Alten und Neuen Testament, 16. Band (Neukirchen-Vluyn: Neukirchener Verlag, 1965, cloth DM 18.80, paper 15.80), 183 pp. Bibliography. Indexed.

The basis of L's study, a dissertation written under G. Bornkamm at Heidelberg, is not a presupposed concept of revelation, but an exegetical investigation of all the places in the letters of Paul where these words appear: *apokalyptein*, *apokalypsis*, *phaneroun* and *phanerōsis*. He concludes that the revelation of the justice of God (Rom 1:17 f., 3:31 f.) is the key to understanding Paul's concept of revelation which may be described as an activity of God occurring in the historical situation of man.

H. M. MATTER, *De brief aan de Philippenzen en de brief aan Philémon*, Commentaar op het Nieuwe Testament (Kampen: J. H. Kok, 1965, 11.25 gld.), 128 pp.

Introductory remarks on both Epistles are very brief, the exposition of each quite ample. Attention is paid to philological and hermeneutical problems by means of extensive excursuses within the text. Following the commentary on each verse, which stresses historical and theological points, M offers his own translation.

J. MURRAY, *The Epistle to the Romans*, Vol. II: *Chapters 9 to 16*, The New International Commentary on the New Testament (Grand Rapids: Eerdmans, 1965, \$5.00), xvi and 286 pp. Indexed.

The second part of M's commentary on Romans [cf. *NTA* 5 (1, '60) p. 114] opens with a brief excursus on the purpose of cc. 9—11 and 12—16. The exposition seeks to combine "careful scholarship, practical sagacity and spiritual insight." The author is professor of systematic theology at Westminster Theological School, Philadelphia.

R. PFISTERER, *Im Schatten des Kreuzes* (Hamburg: Herbert Reich Evangelischer Verlag, 1966, paper DM 14), 153 pp.

The author's dissertation for the Protestant Theological Faculty of Paris is on the history and background of anti-Semitism. A chapter on "Christian" anti-Judaism includes brief references to the NT.

P. POKORNÝ, *Der Epheserbrief und die Gnosis. Die Bedeutung des Haupt-Glieder-Gedankens in der entstehenden Kirche* (Berlin: Evangelische Verlagsanstalt, 1965, paper DM 9), 153 pp. Bibliography. Indexed.

Pokorný seeks the viewpoint from which the concept of body is used and adapted in Ephesians. He first analyzes the concept in the Epistle and then presents relevant materials from mystery religions, especially Gnosticism, and relates them to different sections of the Epistle. Ephesians contradicts several Gnostic tendencies by stressing Jesus as sovereign judge, by its eschatological turning to Jesus and by its union with Jesus from which comes all growth.

M. RISSI, *Time and History. A Study on the Revelation*, trans. G. C. Winsor (Richmond, Va.: John Knox Press, 1966, \$4.50), xi and 147 pp. Indexed.

Associate professor of the NT at Union Theological Seminary in Virginia, R studies the meaning of time and history in the Apocalypse. He presents concretely a prophetic interpretation of history which lies between the two divine interventions: the first appearance of Jesus Christ and His return. After explaining the literary structure and its importance for exegesis, R deals with the meaning of time, the end-time and the consummation.

H. ROLSTON, *The "We Knows" of the Apostle Paul* (Richmond, Va.: John Knox Press, 1966, paper \$1.65), 101 pp.

In a format suited for the layman and for discussion groups, the Editor-in-Chief of the Board of Christian Education of the Presbyterian Church, U.S.A., and author of several popular books on the NT, sets forth the core of Christian faith in a series of sermons. He centers them around 16 texts where Paul affirms "We know . . ." and sees them "as affirmations of faith that are inevitable when men have heard the word that was spoken through Jesus Christ."

J.-C. SALÉMI, *Le Message de l'Apocalypse ou Les Destinées de l'Humanité*, Connaissances intérieures VI (St-Leu-le-Forêt: Éditions Sources Vives, 1965, paper 25 F), 588 pp. Indexed.

A mystagogical explanation of the Apocalypse with an interpretation of world history and prognostications for the future, the book finds in John's Apocalypse the key to reconstruct the entire history of the world.

J. SALGUERO, O.P., *Biblia Comentada. Texto de la Nácar-Colunga*, VII (último): *Epístolas católicas. Apocalipsis. Índices generales de los siete volúmenes*, Biblioteca de Autores Cristianos 249 (Madrid: Editorial Católica, 1965, cloth 120 ptas., plastic 140), xi and 665 pp. Bibliographies. Indexed.

A professor of Scripture at the Pontifical University of St. Thomas in Rome is author of the concluding volume of the B.A.C. Scripture commentary. He presents in his general introduction to the Catholic Epistles the opinion that 1 Peter was written around A.D. 63-64, 2 Peter around A.D. 80. He also favors the view that the Apostle John is the author of the Fourth Gospel, the three Johannine Epistles and the Apocalypse. Over 100 pages of indexes for all seven volumes of the series are included in this final volume.

K. H. SCHELKLE, *Paulus, Lehrer der Väter. Die altkirchliche Auslegung von Römer 1-11* (2nd ed.; Düsseldorf: Patmos-Verlag, 1959, DM 30), 459 pp. Bibliography. Indexed.

Based on his 1949 Würzburg dissertation, S's survey of the patristic interpretations of Rom 1—11 proceeds through each pericope in order, drawing on the rich and difficult mass of the Fathers' writings to point up their differing approaches and methods. Two major factors motivate the undertaking: (1) to see how freely the Fathers interpret and (2) to gather insights into the history of the disputes over dogmatic issues.

H. M. SHIRES, *The Eschatology of Paul in the Light of Modern Scholarship* (Philadelphia: Westminster Press, 1966, \$6.95), 287 pp. Bibliography. Indexed.

Professor of the NT at Episcopal Theological School, Cambridge, Mass., S examines Paul's general approach to the last things and then presents "certain basic conceptions and beliefs that constitute the center of his eschatology": parousia, spiritual body, judgment, baptism, etc. Finally, he detaches from its apocalyptic language the Pauline eschatology relevant for today.

L. A. VOS, *The Synoptic Traditions in the Apocalypse* (Kampen: J. H. Kok, 1965, paper 12.75 gld.), x and 245 pp. Bibliography. Indexed.

A doctoral dissertation presented at the Free University of Amsterdam in 1965 examines the direct and indirect use of Synoptic words and sayings of Jesus in the Apocalypse. An analysis of its language in speaking of the traditions of Jesus and a comparison of the use of these traditions with that of the OT in the Apocalypse indicates that the Synoptic material was relatively stable in form and transmission at the end of the first century, though it was adapted for use in specific situations. The author finds no evidence to support the thesis that the author of the Apocalypse knew the written Gospels.

BIBLICAL THEOLOGY

A. W. ARGYLE, *God in the New Testament*, Knowing Christianity (Philadelphia: Lippincott, 1966, \$2.95; London: Hodder & Stoughton, paper 15 s.), 224 pp. Indexed.

The latest volume of this new series systematically outlines the NT ideas on God. Aspects of God's fatherhood, the titles of Jesus and the notions surrounding the early understanding of the Holy Spirit are treated in succession along with their OT background. The former dean of Regent's Park College, Oxford, completes his study with chapters on the Trinity and eternal life.

G. BAUM, O.S.A., *Is The New Testament Anti-Semitic? A Re-examination of The New Testament*, Deus Books (Rev. ed.; Glen Rock, N.J.: Paulist Press, 1965, paper \$1.25), 350 pp. Bibliography.

For the revision of his 1961 book, *The Jews and the Gospel* [cf. *NTA* 6 (2, '62) p. 273], B has made some stylistic changes, deleted repetitions and (in the light of Vatican II) introduced a few substantial alterations in his "Theological Annotations to Romans 9—11."

J. BETZ, *Die Eucharistie in der Zeit der griechischen Väter*, Band II/1: *Die Realpräsenz des Leibes und Blutes Jesu im Abendmahl nach dem Neuen Testamente* (2nd rev. ed.; Freiburg—New York: Herder & Herder, 1964, paper DM 25 or \$8.25), xxi and 240 pp. Indexed.

The first edition of this book appeared in 1961 [cf. *NTA* 7 (1, '62) p. 149]. In the revision B makes use of the relevant literature which has appeared in the intervening years to 1963. New footnotes are added to the text and a 16-page supplement provides additional bibliographical material on important topics.

The Bible on . . . (De Pere, Wisc.: St. Norbert Abbey Press, 1965, paper \$.95 each).

5. J. HEUSCHEN, *The Bible on The Ascension*, trans. F. Vander Heijden, O.Praem., 105 pp.
6. L. KAHMANN, C.SS.R., *The Bible on The Preaching of The Word*, trans. T. J. Holmes, 117 pp.
7. H. DE BAAR, C.M., *The Bible on The Final Coming*, trans. F. Vander Heijden, O.Praem., 128 pp.
8. G. BOUWMAN, S.V.D., *The Bible on The Imitation of Christ*, trans. F. Vander Heijden, O.Praem., 105 pp.
9. B. HEMELSOET, *The Bible on Paradise*, trans. F. Vander Heijden, O. Praem., 119 pp.

The Wisconsin Norbertines continue the American publication of the popular Dutch series on biblical theology [cf. *NTA* 10 (2, '66) p. 288] which will eventually comprise 24 pocket-sized volumes. Written for priests, religious and laity, the volumes are meant to serve as much for sermon preparation and spiritual reading as for discussion clubs and classroom instruction.

J. CLÉMENCE, S.J., *L'Amour est de Dieu. Foi en Dieu, amour des hommes. Thèmes évangéliques* (Le Puy—Lyon: Xavier Mappus, 1965, paper 13.60 F), 287 pp.

In 27 chapters the theme of fraternal charity is developed as a gratuitous gift flowing from God. Faith, prayer, humility, Mary and the Christian's missionary vocation form some of the themes around which C groups his remarks, each based on relevant NT passages.

A. DULLES, S.J., *Le Christ des Évangiles*, trans. M. Régnier, S.J., Collection Beauchesne 12 (Paris: Beauchesne, 1965, paper 9 F), 119 pp. Bibliographies.

A translation of D's *Apologetics and the Biblical Christ* [cf. *NTA* 8 (2, '64) p. 298] which exposes the fallacies of historicism and the necessity for a grasp of the literary forms of the Gospels in order to understand, e.g., the Resurrection and the divinity of Christ, this version introduces no changes from the original.

A. K. FENZ, S.O.CIST., *Auf Jahwes Stimme hören. Eine biblische Begriffssuntersuchung*, Wiener Beiträge zur Theologie, Band VI (New York—Vienna: Herder & Herder, 1964, paper \$3.95 or DM 11.60), 132 pp., map. Bibliography. Indexed.

The OT and NT formulas, which are centered around "Hear the voice of the Lord" imply the whole relationship of God to His people. Utilizing work done during his years of study in Rome, F first catalogues the occurrences of these formulas in Scripture and then treats them according to their literary context. Comparing these instances with extrabiblical materials indicates that the formula was closely connected to the Covenant in the OT and carried over especially into the Gospel of John and the Apocalypse. The whole complex of Covenant obligations contained in the historical books and prophets is invoked by the formula.

A. GELIN AND A. DESCAMPS, *Sin in the Bible*, trans. C. Schaldenbrand (New York—Rome: Desclée, 1965, \$3.75), 145 pp.

Originally written as part of *Théologie du Péché* (Tournai: Desclée, 1960), the two articles by A. Descamps of Louvain and the late A. Gelin present a comprehensive survey of the notion of sin in the OT and the NT. Descamps investigates the presuppositions for the NT doctrine on sin, and then studies sin in the message of Jesus, in primitive Christianity, and in the first six Epistles of Paul.

J. JEREMIAS, *Abba. Studien zur neutestamentlichen Theologie und Zeitgeschichte* (Göttingen: Vandenhoeck & Ruprecht, 1966, DM 34), 371 pp., 4 plates. Indexed.

Two new articles (one on the meaning and implications of "Abba" in Jesus' speech and the other on daily prayer in Jesus' life and the earliest Church) plus 33 previously published ones make up this collection of J's papers which are divided into several basic categories: Jesus (including studies on the Synoptic problem, strictly exegetical articles and others on Jesus' reality, His proclamation and His consciousness of mission), the early community, Paul, Hebrews, and the NT world. Half of the articles are from *ZeitNTWiss* between 1928 and 1961; the others appeared in various *Festschriften* (Cullmann, de Zwaan, Wikenhauser, Michel, Schultze and Bultmann, 1954) and periodicals. The papers on daily prayer in Jesus' life, on Mk 14:9 and on *Pais (theou)* in the NT have been revised for this printing. Several have been abstracted in *NTA*: §§ 2-542; 4-133; 4-640; 6-514 and 8-1071.

W. KÜNNETH, *The Theology of the Resurrection*, trans. J. W. Leitch (St. Louis: Concordia Publishing House, 1966, \$5.00), 302 pp. Indexed.

In 1933, K set as his aim for this volume: "to strive for a clear understanding of the primitive Christian message of the resurrection and to make a contribution to the struggle for a deeper understanding of Christ." The book was revised in 1951 to take account of Bultmann, Althaus, developments in eschatology, etc. The English translation, from this second edition, considers first the

reality of the Resurrection, then its dogmatic significance and finally treats "the Resurrection and its Consummation."

N. LAZURE, O.M.I., *Les valeurs morales de la théologie johannique (Évangile et Épîtres)*, Études bibliques (Paris: Gabalda, 1965), 387 pp. Bibliographies. Indexed.

The first work entirely devoted to the ethical values of John since the monograph of O. Prunet (1957), L's study sets forth the roots and principles of Johannine morality in successive chapters on the economy of salvation as the basis of this morality, on truth and the Spirit, Christian law, faith, *agapē*, hope and, finally, sin. The method involves both exegesis of texts and a biblical-theological synthesis which carefully distinguishes the different nuances of ethical thought in the Gospel and the First Epistle. The general and special bibliographies are quite extensive.

P. LENGSFELD, *Adam und Christus. Die Adam-Christus-Typologie im Neuen Testament und ihre dogmatische Verwendung bei M. J. Scheeben und K. Barth*, Koinonia, Band 9 (Essen: Ludgerus-Verlag Hubert Wingen, 1965, cloth DM 29, paper 26), 256 pp. Bibliography.

The sub-title of L's monograph (1964 dissertation for the Catholic faculty at Münster) adequately describes his task. He first surveys the Adam-Christ typology in its general NT usage and its Jewish and Hellenistic-Gnostic backgrounds. He then examines its use and function in 1 Cor 15 and Rom 5. An analysis of the methodology of Scheeben and Barth and a critique of the function and content of their Adam-Christ typology prompts L to offer suggestions for a much needed new formulation of the typology and its application.

S. MCCORMICK, JR., *The Lord's Supper. A Biblical Interpretation* (Philadelphia: Westminster Press, 1966, \$3.00), 126 pp. Indexed.

In this "exercise in Biblical theology," an associate professor of religion at Washington and Jefferson College, Pennsylvania, undertakes an interpretation of the NT accounts of the Eucharist as seen against their OT backgrounds. Commencing with a chapter on "the person and gift of Jesus' sacrifice," he goes on to consider the symbolism of receiving the gift, Jesus' fulfillment of OT sacrifice, the meaning of *anamnēsis* and the eschatological dimensions of the Messianic banquet. An appendix treats briefly some technical problems connected with Lk 22; 1 Cor 11:24-25, the influence of mystery religions and the nature and date of the Last Supper.

P. S. MINEAR, *Eyes of Faith. A Study in the Biblical Point of View*, Abbott Books (Rev. ed.; St. Louis: Bethany Press, 1966, paper \$3.45), 368 pp. Indexed.

In the introduction to the revised edition of his 1946 study of the unitive "perspective" of the Bible, M answers some of the critics of the earlier edition, admits to some of their corrective remarks and repeats his stand that one's approach to the Bible must on the one hand try to grasp the biblical "horizon of vision" and on the other be confident enough to interpret it existentially. Most of the changes in the text are minor.

G. SCARPAT, *Parrhesia. Storia del termine e delle sue traduzioni in latino* (Brescia: Paideia, 1964), 145 pp.

To grasp the original meaning of the term *parrēsia* and its subtle differences from *isonomia* and *isēgoria*, S first studies each term and then surveys several usages of *parrēsia* (as excess of liberty, as a moral value, its cynical use). The second part of his monograph investigates the use of the term in Hebrew-

Hellenistic Greek and in Christianity (NT use, martyrs, Fathers, monastic return to original meaning of the term). He then traces the history of the Latin translations of the term as *constantia* and *fiducia* to find their relation to the original meaning of "liberty or faculty of speech."

A. SCHULZ, O.S.B., *Suivre et imiter le Christ d'après le Nouveau Testament*, trans. J.-L. Klein, *Lire la Bible* 5 (Paris: Cerf, 1966, paper 8.70 F), 118 pp.

A French version of S's popular *Jünger des Herrn* [cf. *NTA* 9 (1, '64) p. 152], the volume applies form-critical methods to the study of how the idea of "following Christ" evolved in the early centuries of the Church.

H. VENEMA, *Uitverkiezen en uitverkiezing in het Nieuwe Testament* (Kampen: J. H. Kok, 1965, paper 8.90 gld.), 180 pp. Bibliography. Indexed.

In his doctoral dissertation, presented in 1965 to the Theological University of the Dutch Reformed Church at Kampen, the author undertakes a study of the concept of divine election in the NT. The investigation centers on the words *eklegomai*, *eklektos* and *eklogē*. The election of God is presented as an act within history which is anchored in the eternal divine salvific will and governed by it. There is no oscillation between election and rejection; rather both stand over against one another as life and death.

E. WHITE, *Marriage and the Bible* (Nashville, Tenn.: Broadman Press, 1965, \$3.50), ix and 149 pp.

The pastor of a Baptist church in St. Joseph, Missouri, combines biblical interpretation, theology and psychology to "view the New Testament teachings about marriage in the light of Jesus' relational concept of life." He includes chapters on divorce, remarriage and celibacy.

THE WORLD OF THE NEW TESTAMENT

K. BEYSCHLAG, *Clemens Romanus und der Frühkatholizismus. Untersuchungen zu I Clemens 1—7*, Beiträge zur historischen Theologie 35 (Tübingen: Mohr-Siebeck, 1966, cloth DM 74, paper 68), vii and 396 pp. Indexed.

An analysis of 1 Clement indicates that the Roman traditions associated with "early Catholicism" did not originate near the end of the first century, but at the very founding of the community. Reviewing interpretation since Harnack, B examines the OT in 1 Clement 4, the ideas on peace in chaps. 1—3, and martyrdom of the apostles in the context of chaps. 5—7. He concludes that traditions other than those in the NT were current very early in the Church.

Bibliographie zur antiken Bildersprache, ed. V. Pöschl et al., Bibliothek der klassischen Altertumswissenschaften, N.F., 1. Reihe (Heidelberg: Carl Winter, 1964, cloth DM 54, paper 48), xvi and 674 pp. Indexed.

A bibliography of scientific works in which images, symbols, similes, metaphors, allegories and related figures are treated, the work lists relevant articles and books published since 1874 according to (1) the ancient authors and (2) the figures. The first part (over 400 pages) collects under each author, from the beginnings of Greek and Latin writing up to the fifth century, A.D. (OT and NT included where relevant to writings of Church Fathers, etc.), all necessary bibliographical data and brief descriptive remarks where helpful. The second part is made up of three (German, Latin and Greek) indexes which list under each figure cross-references to the ancient authors and modern articles on each, as already entered in the first part. A final index lists modern authors with the general research area on which they have written. In all, some 600 ancient and 3000 modern authors are included; about 400 word images are indexed and references are provided to about 10,600 titles.

E. M. BLAIKLOCK, *Cities of the New Testament* (Westwood, N.J.: Fleming H. Revell, 1965, \$3.95), 128 pp., 9 photos.

Cities dominated ancient times, and Christianity then and now has had to focus its attention on cities. A professor of classics from the University of Auckland, New Zealand, briefly describes 23 biblical cities, making generous use of historical and biblical sources as well as illustrations.

G. R. DRIVER, *The Judaean Scrolls. The Problem and a Solution* (Oxford: Blackwell, 1965, 70 s.; New York: Schocken Books, \$14.50), xiv and 624 pp., 3 maps. Bibliography. Indexed.

In ten chapters D examines in detail the parties in Judaism, the historical allusions in the scrolls, Covenanters and Kittians, Zadokites, the revolts, and the background of the scrolls and of Judaism. By bringing this evidence to bear on the scrolls and by means of a re-examination of both the MSS and the attendant archaeological evidence, he concludes that the Qumran community was composed not of Essenes but of an anti-Roman group of the first century A.D. Further comparison of the MSS with first century A.D. material reveals that the scrolls were written during that period.

W. H. C. FREND, *The Early Church*, Knowing Christianity (Philadelphia: Lippincott, 1966, \$3.50), 288 pp. Bibliographies. Indexed.

From the first century to Nicaea and from A.D. 325 to Leo I are the natural divisions around which F constructs this survey history of early Christianity. The first few chapters cover the NT period in the setting of Palestinian Judaism. The author bases this work on "the lectures for the Certificate in Christian Theology" which he has been giving at Cambridge since 1954.

M. GOGUEL, *The Primitive Church*, trans. H. C. Snape (New York: Macmillan, 1964, \$14.95), 610 pp.

The third volume of the late liberal critic's trilogy, *Jésus et les origines du Christianisme*, is finally available for English readers in an unabridged version. It has five major divisions: the doctrine of the Church (Jerusalem, Paul, deutero-Pauline literature, Fathers), its organization (apostolate, ministry, organization and Roman primacy, discipline, finances), its worship (assemblies, sacraments, Easter controversy), the Christian way of life (ethical teaching of Jesus, Paul, John, etc.; the good life) and the formation of peculiar types of literature. The translator has often supplemented the documentation. There is also an introductory appreciation of Goguel and his significance, by M. Simon.

R. M. GRANT AND H. H. GRAHAM, *First and Second Clement*, The Apostolic Fathers. A New Translation and Commentary, Vol. II (New York—London: Thomas Nelson, 1965, \$4.00), x and 138 pp. Bibliographies. Indexed.

Second in a series of six volumes on the Apostolic Fathers [cf. *NTA* 9 (1, '64) p. 154], this volume deals with 1 and 2 Clement. A brief introduction to each document treating MSS, versions, transmission and sources, followed by an outline, leads to the translation with the commentary on the lower half of each page.

M. HADAS AND M. SMITH, *Heroes and Gods. Spiritual Biographies in Antiquity*, Religious Perspectives, Vol. 13 (New York: Harper & Row, 1965, \$5.00), xiv and 266 pp. Indexed.

In this two-part work, one of a series described as "an effort to explore the meaning of God," Hadas studies such topics as hero and cult, divinization, poetical inspiration, the specific literary genre of "aretalogy," the Stoics, Cleo-

menes and martyrdoms. Then Smith presents, in translation or summary, four examples of aretalogy: Porphyry's *Life of Pythagoras*, Philo's *Life of Moses*, Luke's Gospel and Philostratus' *Life of Apollonius of Tyana*. The purpose of the authors is not to draw any far-reaching conclusions, but to present a documented account of "the process by which men have been given supernatural powers."

E. HENNECKE, *New Testament Apocrypha*, Vol. II: *Writings Related to the Apostles; Apocalypses and Related Subjects*, ed. W. Schneemelcher, trans. ed. R. McL. Wilson (Philadelphia: Westminster Press, 1966, \$10.00), 852 pp. Indexed.

Apart from the Odes of Solomon, everything contained in the original German edition of Hennecke-Schneemelcher, Vol. II [cf. *NTA* 8 (3, '64) p. 486] is included in this English version. The references to Irenaeus have not been altered for this printing (as they were for Vol. I). Translations are provided for two major groups of writings: (1) those related to the apostles—non-biblical material about the apostles (apostolic pseudepigrapha, Acts of apostles, pseudo-Clementines, etc.) and (2) apocalypses and related subjects (including the Apocalypses of Peter, Paul and Thomas, Christian Sibyllines, the Book of Elchasai, etc.). The volume also contains the index for Vols. I & II. The first English volume was noticed in *NTA* 8 (1, '63) p. 164.

M. HORNSCHUH, *Studien zur Epistula Apostolorum*, Patristische Texte und Studien, Band 5 (Berlin: Walter de Gruyter, 1965, DM 38), viii and 136 pp. Bibliographies. Indexed.

In a series of separate, but related, studies H seeks to establish an Egyptian provenance for the *Epistula Apostolorum*. From a history-of-religions perspective the author treats a number of questions: relation of the book to the NT, the parable of the ten virgins, Christ's person and work in the *Epistula*, Jewish and Gentile influences, orthodoxy and heresy, etc. He concludes that the work comes from a non-Gnostic group and was written in the first half of the second century.

Jahrbuch für Antike und Christentum, 7/1964 (Münster: Aschendorff, 1966, DM 33), 184 pp., 11 plates, 16 illustrations.

The posthumous publication of F. J. Dölger's research on the sign of the cross continues (Part VII) in this edition of the *Jahrbuch*. Other articles of NT interest are: W. Speyer on Octavius' dialogue with Minucius Felix, A. von Gerkan on Peter's tomb, T. Klauser on early Christian art forms (*orans* and shepherd), C. Colpe on the psalms of Thomas and the history of Gnosticism, etc. Several book reviews and a supplementary article for the *Reallexikon für Antike und Christentum* ("Forms of Address" by H. Ziliacus) are also included.

Josephus, Vol. IX: *Jewish Antiquities, Books XVIII-XX*, trans. L. H. Feldman, Loeb Classical Library No. 433 (Cambridge, Mass.: Harvard University Press, 1965, \$4.00; London: W. Heinemann), xi and 813 pp., 3 maps. Bibliographies. Indexed.

The final volume of Loeb's nine-volume Greek-English edition of Josephus follows Niese's Greek text for the most part. Nineteen appendixes give select bibliographies on various historical problems while several fold-out sections provide maps and a genealogical chart of Herod's family. A 200-page general index of all nine Josephus volumes completes the work.

F. SCHULTHESS, *Grammatik des christlich-palästinischen Aramäisch*, ed. E. Littmann [Tübingen, 1924] (Hildesheim: Georg Olms, 1965, DM 23.80), xvi and 159 pp. Bibliography.

A photographic reprint of the 1924 revision of S's 1903 original grammar, the volume contains detailed lessons on script, pronunciation, grammar and syntax, plus a 46-page supplement of readings (including a vocabulary) and eleven pages of additions and corrections by T. Nöldeke and the editor.

A. SEEBERG, *Der Katechismus der Urchristenheit*, Theologische Bücherei, Band 26 (Munich: Chr. Kaiser Verlag, 1966, paper DM 14.50), xxxiii and 281 pp. Indexed.

A reprint of the 1903 edition of S's classic work on creedal formulae, the book is concerned with the common foundation of all preaching and teaching in the early Church. The author finds a unified tradition in baptismal service and in the catechumenate. He investigates the moral teaching of "the way," the meaning and origin of the creedal formulae in the NT and the principal articles of the creed. An introductory essay by F. Hahn situates S's life and work and his relation to the developments of the form-critical method which he foreshadowed.

B. SHELLEY, *By What Authority? The Standards of Truth in the Early Church* (Grand Rapids: Eerdmans, 1965, paper \$1.95), 166 pp. Bibliography. Indexed.

A professor of Church history at the Conservative Baptist Seminary in Denver briefly surveys early Christian literature from the Apostolic Fathers through the Apologists, Irenaeus and Tertullian to Clement and Origen on the question of the criteria of doctrinal authority in Scripture, tradition, canonicity, etc. An appendix prints a digest of H. B. Swete's *The Holy Spirit in the Ancient Church* (1912).

J. C. TREVOR, *The Untold Story of Qumran* (Westwood, N.J.: Fleming H. Revell, 1965, \$8.95), 214 pp., 22 illustrations. Indexed.

The first American to examine and identify the Dead Sea Scrolls retells in this richly illustrated volume the account of the discovery and the subsequent adventure in which he played a major role. For almost 20 years he has been tracking down details of the story and now sets it forth for both scholar and general reader. In one appendix he records an interview with the Ta'amireh Bedouins which, along with a later taped interview of Messrs. Kiraz and Docmac with the Bedouins, has enabled the author to reconstruct in detail the often garbled account of what happened prior to 1948. A second appendix offers a chronological chart of the history of the Qumran community center (ca. 875 B.C. to A.D. 135) and of the MSS discovered (ca. A.D. 220 to 1964).

G. WIDENGREN, *Mani and Manichaeism*, trans. C. Kessler, History of Religions Series (New York: Holt, Rinehart & Winston, 1966, \$6.00), 168 pp., 13 photos. Bibliography. Indexed.

A translation from the 1961 German edition [cf. *NTA* 7 (1, '62) p. 153], W's monograph devotes nine chapters to the life and teaching of Mani, as pieced together from diverse accounts and documents including new material found in Egypt. The author treats the background of the problem, Mani's biography, his teachings, Manichaean literature, cult, art and history. A final chapter portrays Mani as an apostle of light and bearer of revelation. The author is presently professor of the history and psychology of religion at the University of Uppsala.

Y. YADIN, *The Finds from the Bar Kokhba Period in the Cave of Letters*, Judean Desert Studies (Jerusalem: Israel Exploration Society, 1963, \$20.00), xix and 279 pp., 108 plates, 94 figs.

The first of two volumes on the materials excavated by Yadin and his team in the *Nahal Hever* from the Bar Cocheba period contains, in a large, fully illustrated quarto volume, complete detailed accounts of the expedition itself, the metal utensils, glassware, pottery, stoneware, jewelry, wooden and bone objects, basketry, leather objects, textiles and skeletal remains. The analysis, description and illustration of the textiles is unusually careful and detailed. The photography is in the collotype process, allowing close perusal of details, even under a magnifying glass. Line drawings, tables, graphs, etc., are frequent throughout the text. The second volume will discuss the documentary remains.

ADDITIONAL BOOKS RECEIVED

D. P. APPLEBY, *History of Church Music*, Christian Handbooks (Chicago: Moody Press, 1965, paper \$1.95), 192 pp. Bibliography. Indexed.

Bibel und zeitgemässer Glaube, Band I: *Altes Testament*, ed. K. Schubert (Klosterneuburg: Klosterneuburger Buch- und Kunstverlag, 1965), 310 pp.

The Book of Catholic Worship (Washington, D.C.: The Liturgical Conference, 1966), xxii and 807 pp. The new pew book for Catholic worship is being distributed by Helicon Press, Baltimore, and several other publishers.

W. T. BRUNER, *Children of the Devil. A Fresh Investigation of the Fall of Man and Original Sin* (New York: Philosophical Library, 1966, \$5.95), xix and 311 pp. Bibliography. Indexed.

Burgense. Collectanea Scientifica, 7 (Burgos, Spain: Seminario Metropolitano de Burgos, 1966), 544 pp.

Calvin Theological Journal 1 (1, '66). A new semi-annual journal (\$2.00 per year) edited for the faculty of Calvin Theological Seminary by A. J. Bandstra, F. H. Klooster and C. G. Kromminga, aims "to provide the Reformed community with an acquaintance with current thought, and to express the constructive criticisms of that community on such thought." [Calvin Theological Seminary, 3233 Burton St., S.E., Grand Rapids, Michigan 49506.]

Concilium. Theology in the Age of Renewal (Glen Rock, N.J.: Paulist Press, 1966, \$4.50 each).

Vol. 12, Liturgy: *The Church Worships*, ed. J. Wagner and H. Hucke, xi and 175 pp.

Vol. 13, Pastoral Theology: *Re-Thinking the Church's Mission*, ed. K. Rahner, S.J., viii and 152 pp.

C. DREVET, *Gandhi interpelle les chrétiens*, Rencontres 69 (Paris: Cerf, 1965, paper 6.90 F), 175 pp. Bibliography.

Erfurter theologische Studien (Leipzig: St. Benno-Verlag, 1965).

16. F. SCHRADER, *Die ehemalige Zisterzienserinnenabtei Marienstuhl vor Egeln. Ein Beitrag zur Geschichte der Zisterzienserinnen und der nachreformatorischen Restbestände des Katholizismus im ehemaligen Herzogtum Magdeburg* (paper DM 19.50), xix and 200 pp. Bibliography. Indexed.
18. K. FEIEREIS, *Die Umprägung der natürlichen Theologie in Religionsphilosophie. Ein Beitrag zur deutschen Geistesgeschichte des 18. Jahrhunderts*, xix and 253 pp. Bibliography. Indexed.

19. J. MANN, *John Henry Newman als Kerygmatiker. Der Beitrag seiner anglikanischen Zeit zur Glaubensverkündigung und Unterweisung*, xvi and 200 pp. Bibliography. Indexed.

Facet Books, Social Ethics Series (Philadelphia: Fortress Press, 1966).

9. P. ALTHAUS, *The Divine Command. A New Perspective on Law and Gospel*, trans. F. Sherman (paper \$.85), xiii and 50 pp. Bibliography.
10. J. C. BENNETT ET AL., *The Road to Peace. Christian Approaches to Defence and Disarmament* (paper \$.85), 54 pp. Bibliography.
11. V. A. DEMANT, *The Idea of a Natural Order. With an Essay on Modern Asceticism* (paper \$.85), ix and 43 pp. Bibliography.
12. A. N. WILDER, *Kerygma, Eschatology, and Social Ethics* (paper \$.75), vi and 38 pp. Bibliography.

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